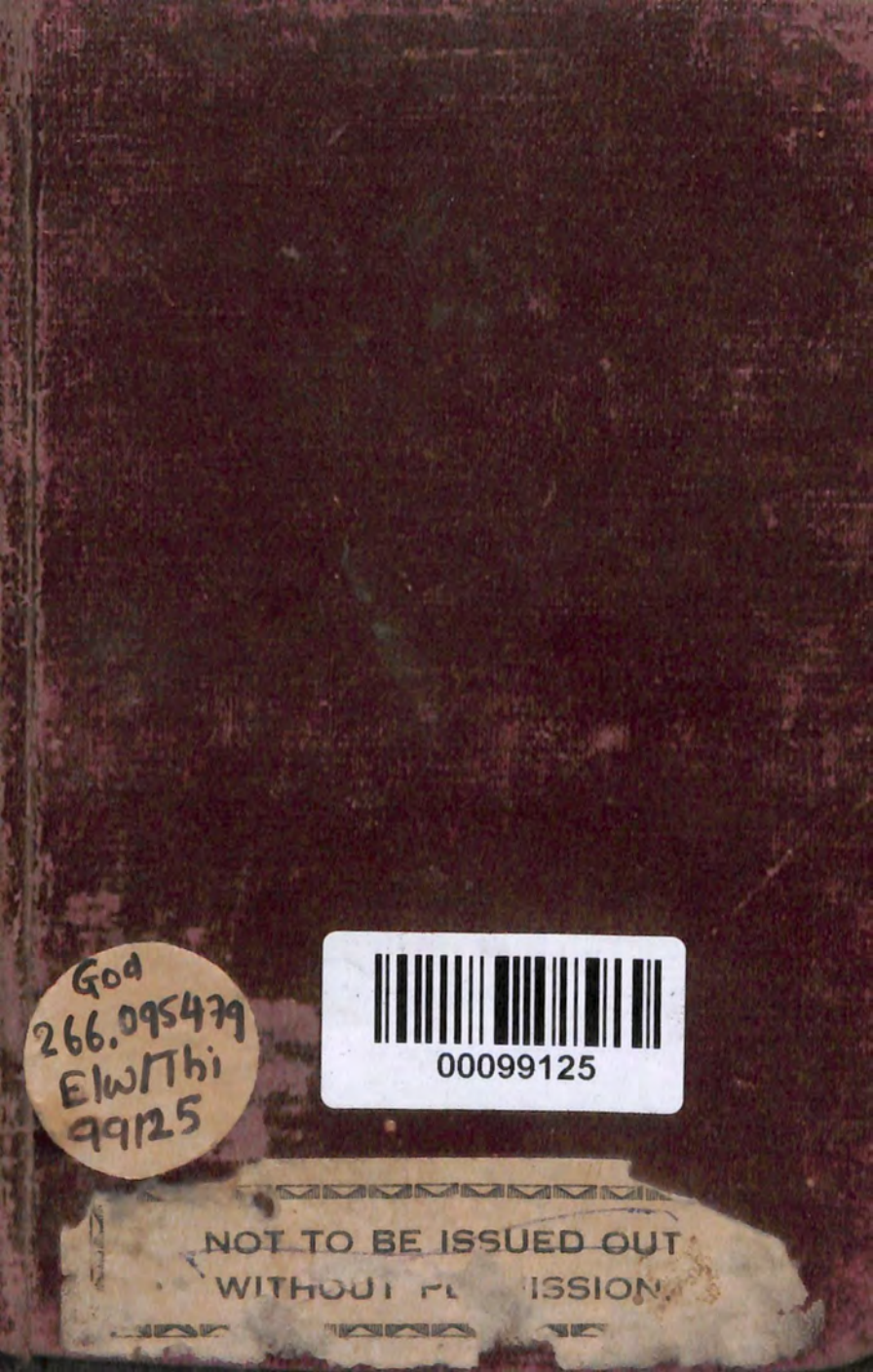
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THIRTY-FOUR YEARS IN POONA CITY

THE POONA CITY MISSION AT PANCH HOWDS

(From a distance)

THE Church of the Holy Name, with the Cross on the western gable, is to the left of the bell tower. The house in front of the Church with the slanting roof is the Dispensary. The Convent and all the Sisters' buildings are to the left of the Church, out of sight. The straight roof to the right of the Church is that of the Boys' Home. The little bell-turret further to the right belongs to S. Edward's Day School; and the roof of a square bungalow still further to the right is where the Empson workshop is now situated.

THIRTY-FOUR YEARS IN POONA CITY

BEING THE HISTORY OF THE

B 346

PANCH HOWDS

IN

POONA CITY MISSION, INDIA

BY THE

REV. FATHER ELWIN, S.S.J.E.
PANCH HOWDS, POONA CITY MISSION

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ILLUSTRATED

ISSUED BY THE MISSIONARY ASSOCIATION OF SS. MARY AND JOHN, FOR THE FURTHERANCE OF THE MISSION AT POONA, CARRIED ON BY THE SOCIETY OF S. JOHN THE EVANGELIST, COWLEY, AND THE COMMUNITY OF S. MARY THE VIRGIN, WANTAGE. TO BE HAD FROM MRS. BENGOUGH, QUEEN ANNE'S MANSIONS, ST. JAMES' PARK, S.W., PRICE 2/· NET.

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OXFORD: 9, High Street.

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PREFATORY NOTE

THE first edition of the History of the Mission was published in 1894, and contained thirty-two pages. The second edition was published in 1899, and contained forty-eight pages. The third edition appeared in 1904, and contained sixty-two pages. The present edition is practically a new work. It has been entirely rewritten, rearranged, largely added to, and brought up to date. The correctness of particulars and dates has been carefully verified, and the general accuracy of the details of the history may be relied upon. The illustrations are all new. In former editions they chiefly consisted of photographs of the Mission institutions. But it has been found that these failed to convey a true impression to those who had not been to India. The illustrations in this book have been selected chiefly with the view of depicting Indian life as it is to be seen in Poona and its neighbourhood. The original photographs were all taken by Brother Arthur.

E. F. E.

February, 1911.

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CLIMBING THE TODDY PALM

IN a garden at Herabag, just outside Poona City. The men are skilled in climbing the trees to get the juice from the earthenware pots which are fastened to the tree just below the point from which the branches spring. The juice is a harmless and refreshing drink before fermentation, but afterwards it is very intoxicating, and a great source of mischief.

THIRTY-FOUR YEARS IN POONA CITY

CHAPTER I

WHAT POONA CITY IS LIKE

To understand the story of the Mission it is necessary to try and frame some idea of the city which is its centre. But it is very difficult for those who have never seen India to get a right conception of an atmosphere, and of scenes, so unlike what is to be found in the Western world.

The traveller from Bombay to Poona, a distance of about 120 miles, has a delightful and most interesting journey. He climbs up the Ghauts on a marvellously constructed railway, getting strange views over great plains and into deep valleys, and amongst rocks and mountains of fantastic shape until he is landed upon the table-land on which Poona is situated, 1784 feet above the level of the sea. As the train crosses the bridge over the river, as it draws near to the railway station, the tall tower of the Church of the Holy Name in the Native City can be plainly seen in the far distance.

Those who have heard old Indians speak of Poona as a very pleasant place to be stationed in must bear

in mind that there are two Poonas, almost as far removed from each other as the North and South Poles. There is the Cantonment, or "Camp," as it is commonly called, with a large European population, and many bungalows, and gardens, and wide roads, and open spaces, and churches, and schools, and hotels, and long lines of barracks and hospitals. But there is also the City, touching the Camp it is true, but to all intents and purposes far removed from it. Except the Mission workers at Panch Howds, the usual name for that part of Poona in which the Mission is situated, there are no Europeans who sleep within the confines of the City. Even in the day time it is a rare thing to see a white face in the streets, except now and then some Government official. We recognize very thankfully that all the Governors of Bombay have, in their turn, shown kindly interest in the Mission, and have visited it during their term of office. Also many Government officials, both military and civil, together with their wives, have encouraged and helped the workers both by word and deed ever since the foundation of the Mission. But few people would select Poona City as a pleasant place to live in, except from the point of view of a Missionary.

From his point of view it would be difficult to find a better centre for aggressive Missionary work than the City of Poona, and the country district which surrounds it. It was once the capital of the Maratha dominion, under the Peishwas, and still retains something of its ancient prestige. Tradition, indeed, speaks of it as covering a vast area; while a still earlier tradition, dating back to the sixth century, speaks of it as a small hamlet, consisting of seventeen persons,

who made up two families of Brahmins, two of fishermen, and one other.

The frequent visitations of plague for the last several years, producing a widespread exodus from the City, dislocating trade and involving long gaps in the education of the children, has done much to diminish its popularity; and it remains to be seen whether it will ever recover its position in the Hindu world. The exact population of the City proper is not easy to discover accurately: it fluctuates so much from time to time that even the census results may be misleading. Within the last few years thousands of citizens have died of plague; and others have permanently deserted a place so impregnated with that disease. Probably the population of the City is now under 100,000.

Nevertheless, it is still a Brahmin stronghold, and their waning influence continues to be felt here more perhaps than in any other part of India. Probably there is no city, except Benares, where idolatry can be seen more openly practised. In Bombay and Calcutta, for instance, there is little to suggest that they are still practically heathen cities. They rather give the impression of cities without any religion at all. But as you enter Poona City the first thing that stirs your spirit is to find that it is a city wholly given to idolatry. It teems with shrines and temples, and there are idols under every green tree. You would gladly avoid them, but there they are, and you cannot escape them:—temples big and little, sometimes crowded together side by side, sometimes scattered at short intervals in the principal streets and in the bye-lanes, in the centre of the roadway, or behind high

walls in big courtyards. Each temple contains one or more idols of varying shapes, according to the dedication of the particular temple. But none of them have any claim to art or beauty, and they generally consist of stones shaped in the roughest style, ugly or obscene, and painted with vermilion. Gaudy pictures of crude design, depicting incidents in the supposed lives of the gods, are often painted on the walls, inside or out.

A Hindu temple is not built with the idea of accommodating a congregation. On certain festival days Hindus visit temples in considerable numbers, but it is for the most part at their own time and in their own way, and there is rarely anything which could be called congregational worship. The temple is primarily a shrine to contain the idol god, although there is frequently in front of the shrine a space roofed over, and sometimes closed in like a courtyard, which is used for a variety of purposes. People sit and talk, play cards and smoke there. Children play there and travellers sleep there. Some of the more homely shrines, placed under the sacred Banyan tree, are only about the size of a small oven. Others are more pretentious, dome-like structures, with a good deal of gilding and external decoration, and of some elevation. A few of the more ancient temples contain a good deal of woodwork, handsomely carved. But photographs of these structures are generally very deceptive. What looks like elaborate stone carving is nearly always plaster, and what might be taken for picturesque antiquity in the photograph is in reality only shabbiness and dirt.

Many passers by take no notice of these shrines, but

others do. When for the first time you see a man worshipping a stone, you realize what idolatry really means, as you cannot do by merely reading about it in books. A labouring man is going to his work; he stops in front of one of these shrines; he puts the palms of his hands together, and touches his forehead as he salutes the idol; he repeats its name rapidly a few times, and he continues his journey. He does not look upon the idol as an outward symbol of an absent god. Hindus who are ashamed of their idolatry explain it as such; but those who still have faith enough in idols to worship them believe that the god has come into the idol, and that now the idol *is* a god.

It is also pathetic to see the man who is in charge of the temple, bathing and tending and saluting a stone as if it was a living being.

Perhaps the saddest sight of all is that of a mother with her family of little children gathered before one of the shrines, while she initiates them in heathen worship, and the children prostrate themselves before the idol with their heads touching the ground. The comparatively uneducated Hindu woman retains, as strongly as ever, a good deal of the old belief which men have dropped, as their minds have expanded under education. The power of a woman in a Hindu household in religious matters is great, so that not only the children, but the grown-up sons, generally do as she bids them.

On festival days people of all sorts may be seen on their way to temples to make offerings. Sometimes they take quite a large assortment of fruit and sweets, together with some small coin to give to the god.

These offerings are, of course, the perquisite of the priest. But as a rule they are of little value—flowers, or leaves, or a few blades of grass. In many temples a bell hangs just above the entrance, and the worshipper rings it to call the attention of the god. From the length of time some people ring it would seem as if its attention was not very easily attracted.

Some of the narrow streets of Poona City, with the overhanging houses and their quaint carving, might in a photograph be taken for some of the old parts of Norwich or Chester. But the photograph cannot depict the squalor and dirt and wretchedness, and the indescribable blight which seem to mark a heathen town. Nevertheless, the sights and sounds as you travel through Poona City for the first time are so strange and varied that you need twenty pairs of eyes to take them all in.

One evident peculiarity is the almost total absence of any side walk for pedestrians, even in the few streets which are wide enough to admit of it. Hence people walk all over the street and pay little heed to the traffic. Drivers continually shout to the foot passengers to get out of the way, which they do at their leisure. The chief conveyances are "tongas," a sort of low dogcart with a hood, in which the passenger takes the back seat. But there are also other conveyances in use, which are more or less close imitations of English types of carriages. The heavy traffic is carried on by means of bullock-carts. Most of these are of primitive construction, and lumber along slowly, but they are strong and serviceable, and easily repaired by any village carpenter. The oxen which draw them are often beautiful creatures, patient and

good-tempered as a rule, like the Indian himself, but not without the Indian characteristic of obstinacy. They bear philosophically the tail-twisting which is the chief means by which the driver, seated on the pole, stimulates or guides them.

Bicycles are quite a regular part of native traffic, and even motor-cars are coming into use, and Indians go to places of pilgrimage on festal days in public motor-cars at so much a head. A few other articles of European manufacture have become so incorporated into Indian native life, that the attempts of political agitators to boycott them have not produced any permanent effect. Kerosine oil lamps, cheap clocks, umbrellas and sewing machines are the foreign articles which are conspicuous amongst native goods. Sewing machines, in particular, Indian tailors use with great dexterity.

The wants of an Indian are for the most part few and simple, both as regards his food and dress and household arrangements. Nevertheless, a great variety of odds and ends are for sale in the multitude of little shops. The many sorts of grain used for food, and the number of delicacies which Indians love in the sweet shops, are interesting to see. An early morning visit to the Reay Market, which is the only imposing modern structure in the City, gives a delightful opportunity of seeing all the country produce, fruit and vegetables, the names of most of which would be a mystery to the new-comer. You hear a babel of voices there, such as none but an Eastern city can supply.

The variety of colour in the dresses of the people makes the moving crowd in the street look very pic-

turesque. The prevailing hue of the men's clothing is white, but in their turbans there is great diversity of shape and colour; and occasionally you meet a man wearing a coat of brilliant green, or orange, or pink. The women generally wear clothing of some shade of red or blue; and on festival days especially, and even when at work, many are brilliantly decorated with a profusion of gold and silver jewellery, wearing many rings and jewels on fingers and toes and in their nose and ears, and heavy bangles on their arms, and necklaces of elaborate design about their necks.

Beggars of every sort used to crowd the Poona streets, but they have considerably diminished in number since the plague. Nevertheless, even now, strings of blind beggars, following one another with an outstretched hand on the shoulder of the man in front, and led generally by a woman or child who can see, are to be met with. Wandering minstrels, not unlike itinerant musicians in England, play feebly on native instruments, and sing in front of houses and ask for money. Religious beggars, many of whom are religious only by name, but would rather beg than work: so-called ascetics, with long matted hair and scant clothing, and too often with sensual and repulsive faces: deformed people who crawl along the streets or are wheeled about to exhibit their wretchedness: beggar children wandering on their own account, or else travelling with their parents, who are beggars by caste, and will never be anything else: every imaginable variety of beggar life thronged Poona City once upon a time; and even with reduced numbers there is no chance of the race dying out.

A few of the ancient houses of well-to-do families

are handsome, three or four stories high, and built round a large court with galleries running all round, and with a great deal of curiously carved woodwork. Some of the shopkeepers have fairly substantial houses, and the verandahs which usually run along the front help to make them picturesque. But the majority of the houses are of the poorest description, built of mud and native bricks plastered over, often only one storey high, and sometimes with no window at all. The prevailing squalor throughout the City is beyond description. Along each side of most of the streets is a stagnant drain, either open or roughly bridged over with stones. In the hot weather the fierce sun quickly dries up everything, so that this arrangement may not matter very much at that season. But as soon as the rains come the contents of these gullies are partially set in motion, and all sorts of noxious smells rise up. A small proportion of the filth gets washed into the river, but the greater part remains behind. Of drainage, in the ordinary sense of the word, there is none, and all the sanitary arrangements are most primitive.

Poona City is a great educational centre for Indian boys and young men; and even female education has been encouraged, and has made some progress, in recent years. There are numbers of schools and colleges, both Government and private, in and around the city. Many of the young men resident in Poona know something of English, and some speak it freely. The study of English books, mathematics, science and the like has caused many of the younger generation to lose faith in their Hindu religion. But as their schools only provide secular instruction, they

are losing the measure of restraint which some of their traditional customs entailed, and are receiving nothing in exchange. "I have examined Christianity thoroughly," a young student of nineteen or twenty will say, "and I find there is nothing in it." "I know nothing of Christianity or Hinduism," says another, "but I can do without a religion." Recently some attempt at a reformation or revival of Hinduism has become apparent, and a few students will argue vehemently in its favour. Another modern phase is to say that all religions are equally good, and only different ways of expressing the same thing.

Anyhow, here was as difficult a field for labour as the most enthusiastic Missionary could desire. To attack Poona City was to attack Satan in one of his most powerful strongholds in heathendom. And in those days, when its influence was greater than it is now, it was hoped that if Poona could be won, all the Maratha country would in due course be won also. It is still true that any widespread acceptance of Christianity in the city would undoubtedly tend towards its recognition in the villages round about.

HINDU VILLAGE TEMPLE AT
YERANDAWANA

CHAPTER II

HOW THE MISSION BEGAN. THE COMING OF THE SISTERS

THE first attempt on record at Mission work in Poona seems to have been made in 1831 by a Scotch Presbyterian. But the first effort in connection with the Catholic Church was begun on a small scale by a Tamil Priest from Bombay in 1868, working in connection with the S.P.G. He endeavoured to make provision for the spiritual needs of some Tamil Christians who were engaged as servants in the camp. This work eventually extended in some degree to the Maratha people, but it was a humble effort, chiefly in the hands of native agents.

In 1869 Bishop Douglas of Bombay eloquently urged the establishment of a chain of Mission stations in the Maratha country, beginning with Poona and Kolhapur; and eventually, in response to this appeal, two S.P.G. missionaries were stationed at Poona in 1873, but only remained there about a couple of years.

In 1875 Father Rivington preached a Mission in Poona Camp, and at the request of some Hindu gentlemen gave a lecture in the City on the claims of Christ to be the King of all hearts. And in the same year the well-known convert, Father Goreh, paid a good many visits to the city, which had been the birthplace of his father and many of his ancestors.

Meanwhile the Tamil and Maratha work had been carried on, more or less, by Indian agents, supervised by the chaplains of Poona. In later years the native work in that part of Poona was definitely handed over to the C.M.S., who had opened a Divinity School in the Cantonment for the training of Catechists in 1888; and it has remained in their hands ever since.

The first real step towards establishing a permanent Mission within the City of Poona itself was made in 1877 by Dr. Mylne, then Bishop of Bombay. He purchased a large native bungalow, which stills forms the headquarters of the Mission. It is one of a class of bungalow which wealthy Indians at that date were fond of building. There is found in them a curious mixture of Indian and European arrangements. In front is a deep portico, with a large room over it. The rest of the house consists almost entirely of two large rooms, one below and one above, with a few smaller rooms opening out of them. The large upper rooms have been divided by partitions into cells for the Fathers. Contrary to the more usual native custom, there are windows and doors in all directions, allowing for the currents of air without which an Englishman in India cannot exist. There is a fairly large compound round about the house, in which are shrubs and flowers, chiefly in pots, according to the custom of an Indian garden.

With this modest beginning it is interesting to contrast the long line of Mission property which now spreads almost continuously, and in many places is on both sides of the road.

The spot was admirably placed for the establish-

ment of a Mission. It is surrounded by native houses, but, being at the extreme end of the City, is within a few minutes' walk of the open country. And this is a matter of considerable moment when the health of European workers has to be maintained, and in a work in which schools for children form an important element. All the experience of later years has confirmed the suitability of the spot selected for the foundation of the Mission.

It was not inappropriate that the property was situated in a section of the city which is officially known as Vêtal Peit. Vêtal is the leader of the "Bhuts," or malignant evil spirits, and is equivalent to demon, or fiend. But the old name is seldom heard now, except officially, and the Poona City Mission is locally known as the Panch Howds Mission, and that end of the city is usually spoken of as Panch Howds. The translation of these words is the "Five Tanks." These are situated, almost side by side, in a small open space adjoining the Mission House. They are of some antiquity, sunk in the ground, square or oblong in shape, neatly lined with stone, and one of them is very large. The water has been diverted, and most of the tanks have been filled in.

It is amusing, but also instructive to note, that whereas in 1886, in the invitation to some lectures at the Church of the Holy Name, the position of the church (then little known) was described as being "near the house of Mr. Bhau Manseram" (a wealthy Hindu); by the year 1901 the situation was reversed, and Mr. Bhau Manseram, issuing invitations to a party at his house, indicates its position by saying that it is "near to the Panch Howd Mission."

So here it was that the Rev. Benjamin Dulley, now of S. Peter's, London Docks, who had come out from England as the Bishop's chaplain, was placed by him in charge of the undertaking, and took up his quarters in the newly-purchased Mission House. He was shortly joined by the Rev. Cecil Stansfield Rivington, who came to India in the December of the same year (1877) with some other helpers, including the Rev. C. King, then a layman, and now so well known in connection with the S.P.G. Missions in the Ahmednagar District.

It would be difficult for anyone unacquainted with India in general, and Poona in particular, to estimate the amount of faith and courage required by those who had to lay the foundations of a work in such surroundings. Difficulties of all sorts had to be faced. Besides the initial and obvious difficulty of language, it was natural that the powers of evil should combine against aggressive Mission enterprise in a heathen city, where Satan for so long had had full sway. He does not relinquish any part of his kingdom without a prolonged struggle. Thus unlooked-for impediments and stumbling-blocks were sure to arise.

The lives of the workers also have to be lived under circumstances of special strain: not merely because of possible drawbacks to bodily health, but because the perceptible hold which the devil has over a heathen country is felt even by faithful Christians; so that special effort is needed to keep the spiritual life from drooping and hope from flagging.

Though the effect of climate on some constitutions is one of the perplexities which attend Missions in tropical countries, and Poona is well within the

tropical zone, it must also be remembered that there are many who keep comparatively well in the genial heat of India, who could not live in the climate of England. Nevertheless, sudden sickness sometimes makes gaps amongst workers, always too few for the pressing needs on hand. And even for those who keep well work in India has to be done under a strain such as is felt less in a less exacting climate, and brave hearts and happy dispositions are needed. Also at the period when the Poona City Mission began it would have seemed a much harder task to make any impression on such a city than it appears at the present day. The yearly discipline of plague and other influences have not been without their effect in making the people more accessible. And at the present day opportunities are opening out in all directions, such as, not many years ago, would have seemed impossible.

From the first the Sisters of S. Mary the Virgin at Wantage have shared in the work of the Mission. When the Rev. Louis George Mylne was appointed to the Bishopric of Bombay he appealed to that Community for Sisters to work in his Diocese. The promise of six Sisters, to go out in the autumn of the following year, was the ready response to his appeal. But in November, 1877, when all was ready for their departure, Sister Rebecca was deterred from going on medical grounds. Her life of service for India was to be exercised under the privilege of suffering at home, until she entered into her rest. Her memory is perpetuated in the Mission, for which she had offered herself, in the walls of the convent and some of the schools adjoining. These buildings were erected

with money which she had been allowed to will for the benefit of the women of India.

But the Sisters' work began under perplexing and difficult circumstances. The Bishop, under whom they were to have laboured, had been brought almost to death's door by enteric fever; and when, in the good providence of God, he was sufficiently convalescent to be invalided home, the ship in which the little band of Mission workers had sailed, passed the Bishop on his homeward voyage. And they had hardly settled into a temporary abode, in a compound now occupied by the C.M.S. Divinity School, when Sister Sophie Ruth fell ill with the same fever and went to her rest.

Opportunities of usefulness, however, soon developed. The great Famine of 1877 and 1878 in Western and Southern India left thousands of starving children to be provided for by Christian charity, and an orphanage opened by the Sisters was quickly filled with girls.

Also, within six months of their arrival in India, they were asked to take temporary charge of the Girls' School in the Poona Cantonment, known as S. Mary's High School, on account of the sudden death of the head mistress. And as their numbers had been reinforced from home, they were able to do so. By the end of the year, the school having both increased and improved under their care, the Sisters' appointment became a permanent one, and continues to the present day. The school is close to S. Mary's Church, and is under the management of the Chaplain of Poona. It is chiefly for Europeans, and, besides a number of day scholars, children come as boarders from other

parts of India. When the Sisters first took charge of the work the School was a comparatively small one. It is now a very important institution, exercising a great influence for good amongst the children of the residents in the Camp and elsewhere. Except in so far as the Fathers act as chaplains to the Sisters, the school is quite independent of the Mission as regards finance and management.

There was a great deal of difficulty in securing a permanent site for the Sisters' Mission work. Early in 1882 they moved from their temporary abode, which was near S. Paul's Church in the Cantonment, to Wanowrie, which is in the outskirts of the Cantonment, and where there are military barracks. It was not an ideal situation, but they were able to secure three large bungalows, one of which had originally been the mess-room of one of the East India Company's regiments, and contained a fine room capable of being adapted as a chapel. For some years the whole of their work was accommodated here. The great disadvantage of the locality was that they were three miles away from the headquarters of the Mission at Panch Howds. This added much to the labour of the Mission priests in providing for the services in the Sisters' Chapel.

There was land on the north side of the site on which the church was eventually built at Panch Howds, which was excellently suited for the Sisters' purposes. But, owing to the natural jealousy on the part of Hindus at the commencement of a Christian settlement in the city, any hope of acquiring additional property seemed doomed to disappointment. In 1886, however, the ground which the Sisters had

deemed most desirable was unexpectedly offered to them, and the purchase was completed without delay. The large bungalow which stood on the site was in a ruinous condition from the ravages of white ants, and had to be pulled down, and it was replaced by the Convent for the Sisters, and by suitable buildings for the Girls' Schools.

The foundation stone of the former was laid on the Feast of the Holy Name, 1888. But it was not till the next year that the whole group of buildings was completed. They were solemnly dedicated by the Bishop on July 2, the Feast of the Visitation, 1889. In 1891 the Convent Chapel was much enriched by a carved screen and canopied stalls, made in the Mission workshop.

It may be added here that in 1890 the Sisters acquired a bungalow for use as a Rest House at Matheran, a small hill station between Poona and Bombay. In the hot weather of April and May, and at some other times, a change into the somewhat cooler air on the hill top is a necessity for those who are leading strenuous lives all the year round. With the acquisition of this house, the Sisters and other workers were able in turn to get two or three weeks yearly, away from the scene of their work, in a more healthful situation. But as their numbers increased, and the accommodation at Matheran was limited, they sold their house there, and bought a site at Panch Gani, another hill station about 4,000 feet above the level of the sea, where they built a simple but very convenient Rest House, which was blessed and opened at Easter, 1902.

In 1880 the Sisters were asked by Government to

undertake the nursing of the General Hospital in Poona, built by Sir David Sassoon, and named after him. It is a fine stone building on the borders of the Cantonment, and about two miles from Parich Howds. It contains many spacious wards for Indian patients, and smaller rooms for special cases. Of late years it has been largely renovated and improved and added to, and a new well-appointed block for Europeans built. From the first no effort had been spared to make this a useful charity, but partly on account of the lack of organized and skilled nursing, the Hospital for a while was little sought after.

In January, 1888, the Sisters entered on this new field of work, and took possession of the bungalow which the Government had fitted up for their use in the Hospital compound. In 1890 another bungalow was built, with accommodation for a dozen nurses, who were not only to work in the Hospital, but also to go out to nurse urgent cases, either near at hand, or up country. This supplied a pressing need amongst the English residents in Western India. In 1908 an additional nurses' block was built.

It took time to break down the Native prejudice against the Hospital, but gradually Christian tact and sympathy overcame their scruples, and now the Native wards are full to overflowing. Though direct Christian teaching is not allowed to be given to the heathen who take advantage of the charity, except at their own request, yet indirectly a great deal of practical Christianity is being continually preached by the lives of those who minister to their bodily needs. Christian patients are, of course, ministered to by their own Clergy.

The Hospital has been largely used by the people of our own Mission, and the influence of Christian children and others when patients in the Hospital has sometimes led to permanent results. Several Hindus have been baptized whose conversion has been due to what they experienced and saw of practical Christianity during their stay in the Hospital. The block for Europeans is a great boon to the English people living in Poona, and the staff at Panch Howds owe a great debt to the skill and kindness which so many different members have received, both as in-and out-patients.

Some attempts have been made to train Indian Christian girls as nurses for the Native wards. The first efforts in this direction were not altogether a success. The position is difficult, and perhaps the first probationers were too young. Later efforts with women of a more mature age gives promise of success.

In 1895 the Sisters lost their Local Superior, Sister Elizabeth, who, having returned to India after some years' interval, survived only nine months, and died and was buried at Matheran. She was succeeded by Sister Emily Clare, who in 1898 was made Mother Provincial. Owing to the growth of the work in India, and the increasing number of Sisters working in that country, the Home Council thought it advisable to give them extended powers of self-government, and more freedom to adapt their methods to the conditions of the work; so Poona became a Provincial House, governed by a Mother, nominated by the Mother General at Wantage.

In 1904 the Community, at the request of the Bishop of Madras, became responsible for the care of the

Diocesan House of Mercy at Bangalore in the Mysore State. The home authorities have always responded generously to the request for more Sisters, as the Indian work has developed. The Community thus represents a powerful force of devoted workers. Many helpers, both English and Indian, are associated with them in their undertakings. Some tentative efforts are being made in the direction of an exclusively Indian Order in connection with the Community of S. Mary the Virgin.

CHAPTER III

THE CLERICAL STAFF

MEANWHILE the process of establishing the Mission at Panch Howds was proceeding steadily under many difficulties, and though there were from time to time various helpers, none of them from one cause or another remained long enough to get fully established in the work, and it was only the Rev. C. S. Rivington who held on amongst these changes. Yet the growth of the Mission urgently demanded more definite support, both as regards men and means, and in June, 1882, the Society of S. John the Evangelist at Cowley, some of whose members had been working in Bombay since 1872, agreed to Bishop Mylne's request to undertake the charge of the Mission. As their number did not allow them at that time to station any member of the Society permanently at Poona, the Rev. C. S. Rivington continued to work there as before.

Various Fathers of S.S.J.E. gave valuable help at Poona, so far as their obligations in Bombay and in other parts of India allowed them to do so. Amongst these were Father Page and Father Biscoe, who landed together in Bombay on the Feast of the Epiphany, 1874—the first Fathers to arrive in India. Father Page, after many years' service, was called home on his election as Superior General of the Society. Father Biscoe was for many years Provincial Superior

AN OLD HINDU ARMY PENSIONER

A FREQUENT visitor in the Mission House verandah, and a typical Hindu. He has got his old uniform with him, showing his medals. He is sitting under a picture of the Flight into Egypt.

in India, and is still Vicar of S. Peter's Church in the Mazagon district in Bombay. Father O'Neill, who arrived February 13, 1874, after staying in different places with a view to a permanent settlement on lines of native simplicity, went to Indore in 1875, where he died in 1882. Father Rivington often preached and lectured in Poona; and Brother Beale, who died in 1893, often lent a helping hand. Father Benson himself, the Founder of the Society, visited India at the end of 1890, and spent a year there, and stayed at the Poona Mission House for some time. The Rev. J. H. Lord has given much spiritual help in the Mission congregation.

"Father" Goreh, as he was always called, though not actually one of the Cowley Fathers—the history of whose conversion from Hinduism many people have read in his interesting Life by Father Gardner—spent large portions of his time in the Mission House at Poona, helping in the work. His first definite connection with the Mission dates from the middle of 1879, when he was sent to help in what was then known as the "Bishop's Mission." For many years, by lectures and preaching and personal intercourse with his fellow-countrymen, not only in Poona City, but far and wide in India, he helped on the cause of Christianity.

Early in 1883 he and Mr. Sadashir Balwant Lotlikar, a convert from Hinduism, and then a candidate for Holy Orders, took up their quarters for a time in a good-sized house, situated in a frequented part of the city, and leased by the Mission for the express purpose of bringing them into contact with their Hindu fellow-countrymen. They lived there in

native style, with their rooms always open to inquirers; and in their oratory in that house the Holy Eucharist was celebrated occasionally. The lower part was used as the Day School of the Mission, and had about 130 names on the roll. The Rev. C. Gore, who was then at the Pusey House, Oxford, gave a lecture in this schoolroom in 1884. It was closed in 1885, and the Christian boys attended the Government school in the City when it was found that they were able to do so without molestation from the Hindu scholars. Their religious teaching went on as before, because it had always been given apart from the day school. The house is now used as the "Health Office" of the city municipality.

In 1895 Father Nehemiah Nilakantha Sastri Goreh, to give him his full name, was called to his rest, at the age of seventy years.

In 1891 the Rev. C. S. Rivington resigned the charge of the Mission, and withdrew to Karli, a village about twenty miles from Poona. The Mission owns a small property there, chiefly used in the month of May as a holiday home for some of the schools. Catechists and other workers have lived there at irregular intervals, but the heavy rainfall makes a permanent stay there a matter of difficulty. Mr. Rivington's purpose of going there was the hope of gathering round him a band of Indian Christians who might form the nucleus of an Indian religious community of men. He afterwards removed to Rahuri in the Ahmednagar district, and eventually settled at Betgeri-Gadag, where he still labours. For fifteen years Canon Rivington (the title by which he is now known) directed the Mission in Poona City, and upon

his shoulder had chiefly fallen the responsibility of laying the foundations of so important and difficult a work. Some of the very early Reports of the Mission, not too well printed in the Mission press, and containing only about thirty pages, bear a strong family likeness to the more voluminous reports of the present day, and most of the agencies now in operation were already in their infancy. That the foundations of the Mission were well and truly laid, the experience of those who have had the happiness of building on them has amply proved.

The Rev. W. L. Nanson, who had been assisting in the Mission since 1886, responded to the Society of S. John the Evangelist's invitation to take up Mr. Rivington's charge, and sustained the onerous burden until the close of the year 1894, when he resigned his post. He had to work almost single-handed, and often under great difficulties, but patiently persevered, paying faithful attention to every detail of the complicated machine, until relief came. Happily his work for India did not cease when his active connection with the Poona City Mission closed; and first as Vice-Principal, and subsequently as Principal of Bishop's College, Calcutta, he had abundant scope for his powers, until the state of his health obliged him to relinquish his post and return to England.

It was felt to be a happy forward step when the S.S.J.E. was able to send out one of its members to act as Superior at Poona, and in 1894 Father Relton arrived, and was duly installed in his office on October 13. He was joined in 1895 by Father Tovey. Mr. Jenner, too, from Dorchester Missionary College had arrived before Father Tovey; and in February,

1896, came Mr. Hollings from S. Augustine's, Canterbury, who was ordained in 1897. The Rev. S. B. Lotlikar had also been ordained priest in 1893, and has formed one of the Poona Mission staff both before and since, with the exception of some intervals of duty in Bombay. In the same year the Rev. Reuben Dhawle, who is a real child of the Mission, was ordained deacon, and subsequently priest.

But Father Relton was unexpectedly called to rest from his labours through an injury to his leg, caused by the fall of a heavy log of timber in the compound of the Mission workshop. After a few weeks of great suffering he fell asleep at the Sassoon Hospital on February 15, 1897, and was buried in the Mission Cemetery. Before he became a member of the S.S.J.E. he worked for ten years in the Madras diocese, where he was diocesan secretary of the S.P.G. He was a good linguist, and had studied Semitic languages at Cambridge. He could speak Tamil fluently, and had made great progress in Marathi. He had a heart full of the love of God, and of kindly sympathy for all with whom he came in contact. His death was a great grief to all who knew and loved him.

It was a great comfort that at this time of anxiety Father Page, who was then Superior General of S.S.J.E., was on a short visit to India. He again visited the country in 1902 in order to advise and arrange concerning the development of the Indian work; and in 1906, when taking a much-needed rest, he included India in his tour; and finally, in 1908, he again took up permanent work in the country, and became a member of the Poona staff. Father Maxwell, who is now Superior General, came out as Father

Page's representative in 1905, and entered minutely into the working of the S.S.J.E. Missions both in Poona and Bombay.

In April, 1897, Father Elwin arrived in Poona from England to undertake the duties of Provincial Superior, and in December of the same year Father Moore, who already had had the experience of some years' work in the Oxford Mission to Calcutta, arrived. In the same year Bishop Mylne resigned and returned to England; but although the Mission lost the personal help of its founder, who, during the twenty-one years of his episcopate fostered its development with constant fatherly care, he has never ceased to further its progress with pen, and purse, and earnest pleading.

His successor, Bishop Macarthur, after a great effort to hold his own in a climate which proved very detrimental to his health, accepted the Bishopric of Southampton, and left the diocese in 1903. He did much in his short episcopate to weld together the various schools of thought in his diocese, and he left behind him a singularly loyal and united body of Clergy. A new translation of the Prayer Book into Marathi, which was accepted by all, and replaced the three versions then in use, was carried out successfully under his tactful guidance. The Mission lost in him a most kind and genial friend, and a wise and fatherly adviser.

In 1898 Father Tovey was transferred to Bombay to take charge of S. Peter's School there; and the Rev. W. E. Jenner, who had been ordained by the Bishop of Bombay in 1895, but who was risking his life by remaining in India, sailed for Africa in Novem-

ber, 1898. In the same year Father Gardner was transferred from Bombay to Poona, and remained there till he died on June 7, 1908—the second Father to be buried in the Mission Cemetery. The little children lost in him a friend who seemed to understand them as if he had been one of themselves, and the Community lost a delightful companion. In the midst of much physical weakness he carried on the work of intercession on an unusually wide scale, including all kinds of people. Specially he used the lists of children and others in the Reports as a guide to his constant prayers for individuals, and we may well think that he is still engaged in this work with increased power.

In 1899 Father Kershaw was transferred from Bombay to Poona, but the Mission there was only to have the benefit of his singular gifts and winning disposition for a short time, and on his way back to England he died on All Saints' Day, 1901, and was buried in the Red Sea.

The Rev. E. S. Smart, from Dorchester, joined the Poona staff in 1900, and worked there with much earnestness and loyalty till his early death in November, 1904. Meanwhile Father Elwin had to be invalided home for eighteen months. He returned in May, 1903, and since then has chiefly been engaged in village work. During his absence in England Father Moore took charge of the Mission, and ultimately became Superior; and Father Nicholson, who had been working in Bombay since 1899, became Provincial Superior.

Father Traill and Brother Arthur joined the staff from England in 1902, and Father Moore having to

return there for a while on account of his health, Father Traill became Superior at Poona. But in 1908 he returned to England and the responsibility of the Mission again fell on Father Moore's shoulders until May, 1909, when he was called to take charge of the Marathi work at the Church of the Holy Cross at Umarkhadi in the City of Bombay. Father Nicholson then took up residence at Poona and directed the work there. Brother Leslie arrived from Cowley in 1910. It should be remembered that in most Indian Missions there is great scope for faithful laymen; and there is hardly any special gift, or trade, or knowledge which cannot be turned to good account, provided they are sanctified by a disciplined Christian life.

Bishop Macarthur was succeeded by Bishop Walter Ruthven Pym, who was enthroned in February, 1904. In consequence of his charge, delivered February 6, 1907, it became necessary for the S.S.J.E. to contend for Catholic truth concerning the Holy Eucharist, against which many of the Bishop's requirements in his charge were directed. Ultimately the controversy centred round the exclusion of the unconfirmed from attendance at the Holy Eucharist, and the Fathers, very unwillingly, found themselves obliged to stand firm in opposition to the Bishop, in order to secure the liberty of the children of the Church.

Father Puller, who had been spending a short furlough in England, instead of returning direct to his work in South Africa, came to India in December, 1907, in order to help the Society at this crisis with his extensive knowledge of things ecclesiastical. In February, 1908, the Metropolitan of India, the Most Rev. R. S. Copleston, came to Bombay and held a

Visitation of the Diocese, the most important outcome of which was his decision that the attendance of unconfirmed children at Holy Communion does not necessarily imply a strange doctrine, and cannot legally be prohibited.

Bishop Pym died on March 2 of the same year. He kept at work, in spite of great pain and suffering, up to within a few days of his death, and he had the privilege of being the first Bishop of Bombay to die and be buried in India.

Bishop Edwin James Palmer, his successor, was enthroned November 17, 1908, and under his wise guidance tranquillity was soon restored to the somewhat distracted diocese.

CHURCH OF THE HOLY NAME, POONA CITY

THE High Altar, taken from about half way down the nave. The Lady Chapel is to the left, and the Chapel of S. John is behind the High Altar.

CHAPTER IV

THE CHURCH OF THE HOLY NAME

The first printed Report of the Mission in 1882 gives the number of lads and boys as fifty; girls fifty-two; adults and their families sixty-two; Catechumens ten; total 174. The report goes on to say:—"With these numbers we are beginning to form a Christian settlement in this corner of the City, and it is our earnest hope that it may prove to be a real centre of devotion, the power of which will make itself felt upon the neighbouring heathen." It is interesting to note that, whereas in this 1882 report the number of communicants at Easter is given as forty-nine, on Easter Day, 1910, they were about 380, and these figures very well represent the great growth of the Mission.

When the Mission work first began Marathi services were held in S. Paul's Church, by permission of the chaplain. But this of necessity could only be a temporary arrangement, because S. Paul's is outside the City of Poona, and a church within the heathen City was essential. The first Christian Church in Poona City was a room in the Mission bungalow at Panch Howds, now used as a choir vestry. A simple way of realizing the growth of the Mission since early days is to compare this room with the great church which has been built alongside it. Another small room opening into this, now used as an office, was

also available as an annexe to this primitive church. The list of services at this period shows an abundance of spiritual privileges and opportunities of instruction. A copy of the Mission House time-table of the same date is almost identical with that still in operation. The Altar and simple fittings of this Church are now in use in the Fathers' Chapel in the apse behind the High Altar of the permanent Church, and are much valued because of their associations.

The congregation soon outgrew the small Chapel in which they worshipped, and a subscription list for a new Church was opened in 1879, and in process of time the sum of £4,000 was raised. The foundation stone was laid in September, 1883, by the Bishop of Bombay. The building was so far completed by Christmas, 1885, as to allow of the Christmas services being held in it. It is built of red brick, relieved by bands of yellow and blue bricks, and though plain as regards the exterior, its size, as compared with the native houses round about, gives it dignity. Its dedication is that of the Holy Name.

The inside is most impressive. It is built in the style of a basilica. In the chord of the apse stands the High Altar, a magnificent structure, containing a beautiful combination of delicately coloured marbles and alabaster. It was made in Plymouth, and is a memorial to Mr. Ambrose Harmar, and the gift of his widow. She subsequently gave a large silver-gilt chalice, paten and ciborium in memory of her son. This permanent altar was not erected till some few years after the church was opened. It was dedicated in October, 1888.

The floor is paved with white and black marble.

The cool paving and the general whiteness of the interior, only relieved by a little gilding in the arches of the sanctuary, is pleasant to the eye in a hot country, and helps to bring out with great force the beautiful tints of the High Altar. The nave is separated from the aisles by lofty pillars. At the end of the north aisle is the little Chapel of our Lady. Its permanent marble altar was erected in 1898. It was given by the father of Major Kershaw, York and Lancaster Regiment, in memory of his son, who died a soldier's death in Mashonaland. It was made at Jeypore in Rajputana, under the skilled direction of Sir Swinton Jacob. This altar is plain compared with the High Altar, but has a rich reredos of carved teak, the gift of the brothers and sisters of Father Relton, in whose memory it was erected. The names of the priest and of the soldier are cut, side by side, on two of the marble flags of the chapel floor. The altar of S. Nicholas (the children's altar), in the north aisle, made of carved teak, is a very good specimen of ecclesiastical work done in the Mission workshop; as are also the carved episcopal chair, and the credence table of the High Altar.

The west end of the church was for many years left plain, with the hope of possible extension in the future. With the growth of the congregation, increased space became at last a necessity, and an addition of four bays and a Baptistery, with new western entrances, was completed in 1905. This has added much to the beauty of the building, and has brought it into admirable proportions. A large Font, suitable for the immersion of adults, made of marbles equal in beauty to those of the High Altar, has been placed in

this Baptistery to the memory of Dean Butler, of Wantage, and was blessed by Bishop Pym on Whitsun Day, 1906. It helps to impress the importance of the Sacrament of Baptism on Hindus who visit the church. This Font and Baptistery had been a hope of long standing, and were partly built with money given in India some years before. The Baptistery itself is associated with the memory of Father Goreh, and his name is cut on one of the marble flags in front of the western door. The Mission again owed much to Sir Swinton Jacob's kind interest and help, and to the diligence and fidelity of the Indians whom he sent from Jeypore to put up the Font.

One of the munificent special gifts which the church has received is a lofty bell and clock tower, 130 feet high, with a ring of eight fine bells, cast by Taylor and Sons, of Loughborough, and having on each bell the Holy Name of Jesus. The tower was begun in August, 1893, took some years to build, and was at last finished and blessed in 1898. It stands about a dozen yards to the south of the church. The fourth storey is the clock room. The openings for the four great dials are still boarded over, because a donor for the clock has not yet appeared. Above the clock room is the bell chamber, and from a platform above the bells a wide view over the city and the surrounding district is to be had. The tower can be seen from a long distance; and apart from its practical use, it bears witness to the power of a religion which impelled strangers in England to erect so costly a building to the glory of God. It speaks of this all the more eloquently just because its purpose is only partially utilitarian. The visitors who ask to be allowed to go

up the tower furnish opportunities for making friends with fellow-citizens, young and old.

From time to time other gifts have been made by those who felt that all ought to be of the best in a church for Indian Christians, in order that they might be inspired by the dignity of worship. The appointments of the Altar, Vestments and the like are of considerable beauty. The services have from the first been rendered with reverènt care, and the ancient ceremonial of the Catholic Church has been freely used, as coming home with special force to those who are much in the same position as the Christians of the primitive Church.

From the first also the church has been in almost constant use every day. The Day Hours are said by the Fathers in their chapel behind the High Altar. The public services are chiefly in Marathi. The Holy Eucharist is celebrated daily at 6.30, and this has been so, with scarcely a break, ever since the beginning of the Mission. The daily Matins is in English. The daily Evensong is said or sung in Marathi. There are various Instructions, Sermons and Classes on Sundays and week days, and special services at special seasons. Quiet days, both for the men and for the women of the congregation, have been held of late years, and have been largely attended and devoutly kept.

The great Sunday service is the Choral Eucharist at 7.30. It is a wonderful sensation, after passing through the City of Poona on an early Sunday morning, with the shops opening, crowds of heathen people going to work, and all the glaring sights and sounds of a city wholly given to idolatry, to come out of the

dust and turmoil into the quiet cool Church of the Holy Name, and there to find it filled from end to end with kneeling men and women and children, while the Holy Sacrifice is being pleaded at the Altar, and Christ is visiting His people. On the greater Festivals in particular the Church presents a magnificent appearance; and the large and devout congregation, and the evident simplicity and reality of those who assist in the services, has often favourably impressed persons not accustomed to, and even prejudiced against, elaborate ceremonial. But it is seldom that a white face is seen in the congregation, except those of the English workers, and an occasional soldier from the Camp.

If the preacher is not sufficiently acquainted with Marathi to preach in the vernacular he has to enlist the services of an interpreter; under the circumstances a necessary, but rather a cumbersome and difficult method of giving instruction. The first of several courses of lectures in English on religious subjects was given in the church in 1886. They were meant for educated Hindus, as well as for any Europeans from the camp who might care to come, and were continued for some years. They were given by Bishop Mylne, of Bombay, Bishop Barry, Priests of the Oxford Mission to Calcutta, the Cambridge Mission to Delhi, the Dublin Mission in Chota Nagpur, the Mission clergy and others. These lectures for some time excited great interest and brought many visitors to the Mission House to interview the lecturers and to ask questions, but whether they produced any permanent impression on anybody it is not easy to say.

Lectures in church have been discontinued of late

years. The growth of the Christian community at Panch Howds rather hinders the Church from being a Mission to the heathen in the sense that it once was. The sight of the large Christian congregation, though it doubtless impresses the Hindu when he enters the door, yet makes him think that he is not wanted there; and it is difficult to persuade him otherwise. The sermons and instructions are not much suited to Hindus, because they are now necessarily chiefly addressed to the Christian congregation, which needs to be carefully built up in the Faith. A Mission station, and eventually another church, more in the heart of Poona City, which would address itself more directly to the heathen, seems now a pressing need.

The first of many subsequent ordinations was held in the Church of the Holy Name in September, 1886, and the first of many Retreats for Clergy was held in the Poona City Mission House in 1895. Many priests and laymen visiting India, or working in other Missions, have stayed there for longer or shorter periods. Visitors interested in Mission work, or desiring a quiet time for spiritual purposes, are always welcome. Ladies are also received in the same way at the Convent of S. Mary the Virgin.

Efforts are being made, and some progress has resulted, in the direction of getting the members of the congregation to make themselves responsible for the expenses of the church, and also for the management of such matters as come lawfully under their control. In the early days of a Mission station, when the Christians are few, it is impossible for them to support the church themselves. When they have grown to maturity they have to be gradually weaned.

Indian Christians are, on the whole, not otherwise than responsive to the call, especially when the responsibility is definitely placed in their hands.

A monthly parochial magazine, called in the Marathi language Pawitra Nám, which means "The Holy Name," was begun in December, 1906, under the editorship of the Rev. Reuben Dhawle, and has now outgrown its parochial character, and seems fulfilling a useful purpose in providing sound teaching and interesting reading in the vernacular. Now that education is spreading so rapidly in India there is great need of a large supply of readable and useful vernacular books and papers.

In 1882 it became necessary to provide the Mission with a cemetery of its own. Two acres of ground were purchased for Rs. 310, two miles off, out in the country, near the rifle ranges, and here the many mounds which now fill nearly half the ground tell of the number of Christians who have entered into rest. Here as early as 1889 was buried Sister Beatrice, who died at S. Mary's High School in the Camp; and in 1891 the body of Sister Lydia was laid to rest, who, when nursing cholera patients at the Sassoon Hospital, contracted the disease herself.

It is an instance of the curious little complications that may arise, through ignorant opposition, in early days of Mission enterprise, that a Hindu succeeded in burying a dead horse in the Mission cemetery soon after it had been acquired. The desecration was soon remedied by some of the faithful. But opposition of a spiteful or vindictive character is rare nowadays.

An annual service is held in the cemetery on All Souls' Day, and the entire Mission gathers there and

goes in procession round the ground, singing Litanies and hymns. The graves are lavishly decorated by friends with flowers and lighted tapers. The effect, as dusk falls, is very beautiful, and the occasion is much looked forward to and valued.

Thus in these varied ways the Church of the Holy Name is the root and centre of all the work. May it become more and more a centre of the beauty of holiness, from which the true Light may shine into the darkness around!

CHAPTER V

EVANGELISTIC WORK IN THE CITY

PERIODICAL famine, visitations of plague, and a high rate of mortality at the best of times, leaves numbers of Indian children stranded, homeless and friendless, and it has so come about in the good providence of God that continuously from early days some of these children wander into the net of the Mission, and thence into the Kingdom of Christ in His Church. But although this is one of the surest and happiest ways of extending His Kingdom in India, and the care and bringing up of the children necessarily occupies a large part of the energies of the workers, the direct evangelistic work amongst the heathen has always occupied the first place in the minds of those who are responsible for the disposal of the Mission forces. And if at times little has been done in this direction, it has been because to do it at all thoroughly requires a much larger staff than the Mission has at any time possessed.

The evangelistic work necessarily begins at the City Mission House, and the verandah, which more or less surrounds most Indian houses in order to protect them from sun and rain, is the place to which chance visitors come, though not in such large numbers as formerly. Interest and curiosity about Christianity is less evident amongst educated Hindus than it was some years back. This is partly because it is no

HINDU SCHOOL, POONA CITY

THE Sisters have found that the establishment of Elementary Day Schools in the city tends very much to help evangelistic work amongst Hindu women.

longer a novelty in Poona City, and a good deal which before was mysterious and unknown, is now quite familiar.

Of these chance visitors a few come to beg, but not many. The poorest Hindu will scarce ever take food from Christian hands, and the Native City is not the hunting ground of the poor loafers, Eurasian, or sometimes even English, who beg their way about the Indian cantonments. A student comes to talk; chiefly because he hopes to improve his English by hearing it spoken by an Englishman. Some old Hindu friend of long standing comes to read the *Times of India*, and never gets any further. Sometimes an impostor turns up who says in English that he wishes "to be taught Bible," this leading on to a request for his railway fare to a place to which he never goes. Schoolboys from the many Hindu schools in the City come and ask permission to go up the tower; or, more rarely, to see the Church. A few people come idly, or even in the spirit of opposition, to display their own knowledge, or to criticize Christian ways and teaching. Others come asking for work, or for recommendations to Government officials, and in the latter case they do not think that their being total strangers is any impediment. Now and again there comes someone really wishing for Christian instruction, who asks questions because he really wants to know. But even amongst these more promising visitors few persevere for any length of time. In hard times people bring children into the verandah in the hope of selling them, and when they find that the Mission refuses to give money in exchange for children they will often give them away.

Many boys and lads have come of their own accord into the verandah, and have asked to be taken into the Homes.

Meanwhile this varied set of people has to be dealt with as wisely and tenderly and tactfully as circumstances will allow, and though there may be but little result to show on paper, it is work which does a great deal towards breaking down barriers of prejudice and suspicion, and gives many opportunities of teaching a good deal of elementary Christianity.

The Sisters at the Convent, in the same way, have to deal with a similar variety of female visitors with their many wants. Some years ago they held monthly social gatherings for Indian and European ladies, and several Native gentlemen attended some of these gatherings, and much good was done in the way of breaking down social barriers. But on one of these occasions, in 1892, some of the Indian guests went so far as to partake of tea, and this breach of caste becoming known, it raised such a stir in Brahmin circles in Poona City that the social gatherings came to an end, because Indians ceased to come to them. And the prejudice which such an apparently trivial incident aroused has lingered almost to the present day.

In early days efforts were made by the Sisters to befriend some of the very young Hindu wives who had been deserted by their husbands, or who had run away from them because of ill-treatment. A few were housed in the Mission premises. But further experience has shown that it is too delicate a matter to deal with profitably, and beyond befriending now and then some homeless widow who comes to the Convent

for shelter, there is not much which can be done in this direction.

Then the Missionaries turn out into the streets and lanes of the City and try to make friends with anybody who is willing to be made friends with. And here it may be said that, though Poona City has a bad reputation as a place from which the spirit of sedition and political mischief emanates, this does not affect the main bulk of the population. The dangerous individuals, comparatively few in number, work secretly and pull the wires from a distance, or else disseminate their views through the vernacular press, and the Powers that be have found it necessary to deal promptly and firmly with them when detected. But no English person need fear rudeness of any kind when passing through the city, and the members of the Mission who are known, meet with friendly greetings and salutations on all sides. It is chiefly the English-speaking college student who will now and then stare rudely, and laugh loudly, and make some facetious remark, as the missionary passes by. But they are the exception, and the majority of students either take no notice, or give some friendly recognition.

A few of the more open-minded Hindus are increasingly ready to welcome Christian priests into their houses, and will talk freely on religious matters. Some years back such openings were rare. A friendly shopkeeper will hail the Mission priest as he passes by, and will offer him a seat, if the shop is large enough to contain one. The children are very accessible, and clamour for the old Christmas cards which some have found a useful agency for breaking the ice

and bringing people into touch. Not only children, but people of all ages and rank come and ask for pictures, and these have been the first beginning of many fruitful friendships.[1] Some of the younger school boys who are learning English like to give an English salutation, or come up and shake hands to show their familiarity with English customs. Occasionally some of the large native schools are visited, if opportunity offers, chiefly because it is a means of making acquaintance with the boys who will, in a few years' time, be the men of Poona. They are naturally likely to be more accessible in manhood if, as boys, they have been on friendly terms with the missionaries and seen something of their ways of working.

A Mission House in the centre of the City, where people could come easily to talk with the Mission Clergy, has become a real necessity. Few people will now take the trouble to walk to Panch Howds at the extreme end of the City. Or, if they get there, it has become so much a Christian settlement, and the institutions gathered round the church are so numerous, that the timid inquirer gets alarmed at the look of things and turns back, or at any rate does not repeat

1 Pictures and post cards of any sort, but chiefly secular, written on or otherwise, are always welcome in any number, provided they are clean and not torn. Indians have a prejudice against anything which is in any way mutilated. Tied round with string, and with no other protection than a piece of good brown paper, and with the ends open, pictures can be sent quite safely to India by book post at the rate of ½d. for every 2 oz. More elaborate protection, besides adding to the weight, generally results in the bursting of the packet. Book post is usually a much cheaper way of sending pictures than Parcel post. If sent by the latter method they should be described as "Old pictures to be given away, value *nil*." Otherwise the Custom charges sometimes come to a good deal. It might be added that Indians fully appreciate the beauty of really good cards, and that *new* post cards are looked upon as a great prize. Pictures should always be sent direct to India, and not to any of the home secretaries to forward.

his visit. It is very difficult to secure a central site, partly because of the expense, but also because of the opposition of the Brahmin element, who naturally do not wish their special domain to be invaded by Christian settlers. Most of the native houses are so saturated with dirt and disease that it would be necessary to build a new house, which might correspond in general appearance with the other native houses in the street, but could be arranged internally according to the special purpose for which it was built.

At different times the Mission has rented rooms in the city. A Reading Room and Night School was opened in February, 1895. It was not in the best part, but many young men came to it, chiefly through the influence of two lady workers, Miss Dent and Miss Boodle, who not only taught English, which was the attraction of the night school, but who also held a Bible Class on Sunday afternoons for inquirers. When the novelty wore off a certain proportion dropped away, but of the remainder some were very regular, and it was the means of bringing these into really close touch. One of their number became a Catechumen in the face of bitter opposition at home, but died suddenly of plague in the Hospital before a Priest could reach him, and thus received the Baptism of Desire.

The Night School was closed in 1898, partly because there was then no one to work it, partly because the state of the Mission funds made it a matter of absolute necessity to sacrifice something. But it was a distinct loss, and led to a diminution of visitors in the Mission House verandah. It takes a good deal of courage for a young Hindu to walk up to the

Mission House, not knowing exactly who or what he will find there, whereas it was easy to drop in at the open door of the night school, which thus became a half-way-house to the headquarters at Panch Howds.

Another attempt was made in a more central part of the city in 1908, but it did not lead to much, and was ultimately closed; chiefly because it became evident that if a reading room or night school is to be of real use from an evangelistic point of view there must be somebody, with a special vocation for the kind of work, who could give his time and energies to it, and, if possible, live on the spot. Perhaps when a site has been secured the right person for the post will also be forthcoming.

As far back as 1882 Miss Hurford was visiting diligently in about twenty different houses in the City, some of them being the households of leading Brahmins. Several of these were visited daily, on the plea of helping forward the education of the ladies of the household, but the teaching always included instruction in Christianity. The Sisters helped in the work, and when Miss Hurford was elected as Lady Principal of the Government High School for Girls in 1884 they and their various assistants carried it on. It was a remarkable instance of the confidence which Miss Hurford's influence inspired that she should have been welcomed as head of a great school in which the pupils were chiefly Hindus, and when, after some thirty years' service, she resigned her post, the tradition had become so well established that a Christian Indian lady was selected as her successor. Happily Miss Hurford still finds abundant scope for work for India in the S.S.J.E. Mission in Bombay.

Of recent years the Sisters have found that the establishment of elementary day schools in the City tends to help very much the work of house-to-house visitation. They have now three or four day schools for girls in different parts of the City, and one for boys, to which a night school is attached. All these schools have a large average attendance, and Christian teaching forms a regular part of the daily round. A good many men and lads come to the night school to learn English, and religious teaching is given on certain nights. The Sister who is responsible for evangelistic work amongst Hindu women visits the parents of all the scholars who attend these day schools, and as a rule she finds that they are ready to welcome her. She goes with the Indian Bible Women who are her helpers, and according to the facilities which may come to them, they gather together the women of the household, neighbours often dropping in to see and listen, and then sing and read and teach and talk, and in this way a large number of City houses have opened their doors to these homely, but not the less useful, ministrations.

Besides these indoor influences the Mission staff has, from the earliest days, been diligent in more aggressive efforts out of doors. Opinions differ as to the efficacy of street preaching, and this may partly depend on the locality. But many converts have attributed their first interest in Christianity to some chance seed dropped at a street corner. Added to which, it is the only possible chance of reaching a class of man who would never enter a Church or lecture room.

Two or three nights a week the Catechists, accom-

panied by one or two Priests, go out and take their station at some convenient street corner where there is sufficient space, so that, if a crowd gathers, the traffic may not be interrupted. They begin by singing one or two Marathi Christian lyrics concerning the Incarnation, the Atonement, etc., composed by Ramchundra Lele, a gifted Brahmin convert, and set to familiar native melodies. They then preach to any of the passers by who have stopped to listen.

The preachers meet with varied experiences. Sometimes no one stops, or takes any notice of them, and it seems as if the effort was going to be a failure. But if one or two pause, then with the usual curiosity of a street crowd, others quickly gather round. The irrepressible street boy, who flourishes in Poona quite as much as in any European city, is often a help in forming the nucleus of a crowd. Even when perhaps as many as fifty or a hundred persons have collected, they will suddenly melt away as quickly as they came. But nearly always there are a few steady listeners who remain long enough to hear something definite. It is not often that there is any serious opposition. Occasionally a noisy fellow tries to disturb the proceedings by asking aggressive questions in a loud voice. In most cases it is found best not to answer this class of questioner in the street, but to tell him that if he will come to the Mission House the preacher will be ready to hear all he has to say. If by chance the position of affairs becomes really unpropitious, then all that is needed is to quietly withdraw. Very rarely there have been some mild attempts at stoning the retreating forces.

The street preacher needs many qualifications for

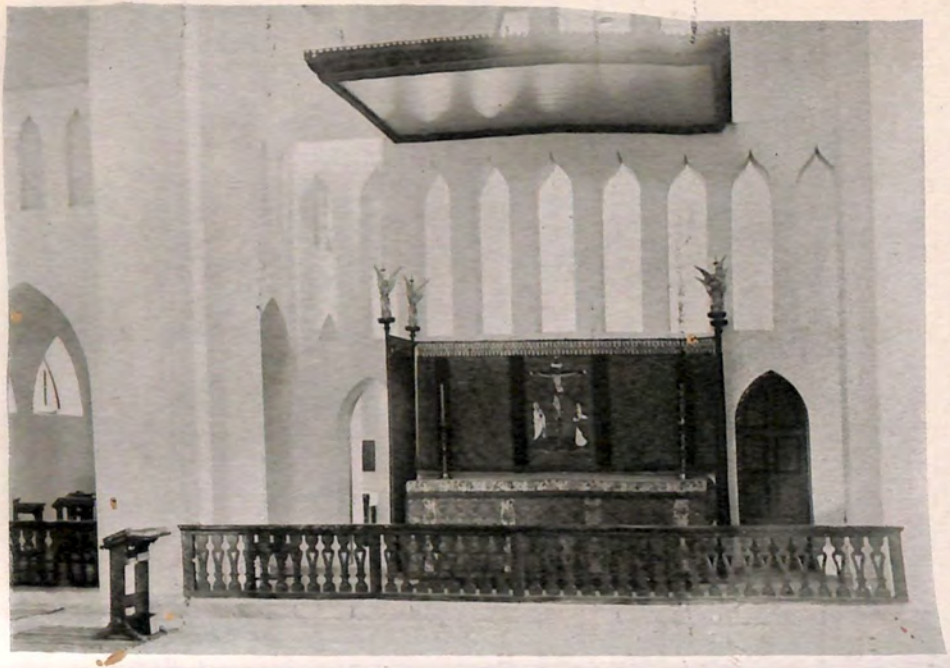
this particular class of work. Not only does he need tact and unlimited good temper, but to preach usefully to the changing crowd, and to grasp the situation rapidly, so as to adapt himself to the needs of the moment, is a special gift. But sometimes the evangelistic party, instead of preaching in the public streets, visits some of the courts in the poorer parts of the City, and, sitting down there, they talk to the few people who come and sit around. These homely meetings are sometimes apparently the most productive. The Rev. S. B. Lotlikar visits a great deal by himself the well-to-do Brahmins in the City, and his influence, if it does nothing else, tends to make them tolerant towards Christianity, when otherwise they might be in active opposition.

It may sometimes seem as if these scattered efforts, carried out on an inadequate scale for lack of men qualified for the task, could not lead to much. But there are indications that through the persevering efforts that have now been made with patience for so many years to teach Christianity, in season and out of season, in homely ways, here and there, in all parts of India, the country has at last become largely permeated with Christian ideas.

Sir N. G. Chandarvashar, a very able and learned Hindu High-Court Judge in Bombay, in a speech made in June, 1910, and addressed to a Christian audience, says:—"Let me tell you what I consider the greatest miracle of the present day. It is this: That to this great country, with its over 300 millions of people, there should come from a little island, unknown by name even to our forefathers, many thousands of miles distant from our shores, and with a

population of but fifty to sixty millions, a message so full of spiritual life and strength as the Gospel of Christ. This surely is a miracle if ever there was one, and this message has not only come, but is finding a response in our hearts. The process of the conversion of India to Christ is not going on as rapidly as you hope, or in exactly the manner that you hope, but, nevertheless, I say that India is being converted. The ideas that lie at the heart of the Gospel of Christ are slowly but surely permeating every part of Hindu society, and modifying every phase of Hindu thought. And this process must go on so long as those who preach this Gospel seek above all things to commend it, not so much by what they say, as by what they do, and by the way in which they live."

It is sometimes said that missionaries are too sanguine about the progress of Christian thought and ideals in India. Some allowance possibly should be made for this worthy judge's desire to say what would be pleasing to a Christian audience. Nevertheless, it is interesting and encouraging to hear from the lips of a Hindu judge, who knows Hinduism from the inside, that Christian ideals are really influencing Hindu society.



S. CRISPIN'S CHURCH, YERANDAWANA

THE High Altar. The Lady Chapel is to the left, and the Chapel of S. John is behind the High Altar.

CHAPTER VI

EVANGELISTIC WORK IN THE VILLAGES

SPREADING round Poona is a wide country district, in which villages large and small cluster thickly, and in which at present there are no Christians at all. If this district is ever evangelized it must be from Poona, and it is the Society of S. John the Evangelist which is responsible for this task. The lack of workers has always made the response to the call inadequate, but even long ago, when the S.P.G. was helping in the work, it is recorded that the Rev. H. Lateward was visiting some five or six villages from time to time. And ever since a constant effort has been made to influence the villages within about a ten-mile radius of Poona.

It is one of the oldest traditions in the Mission that an evangelistic party should go out into the country districts on Mondays for the whole day, and this has been very literally adhered to, with only brief breaks when there has been no one available to go. The plan of these expeditions varies a little in detail, according to the mind of whoever is at its head, but roughly speaking it is as follows:—

The party usually consists of one English and one Indian Priest and two Catechists. The Monday visits are directed to villages somewhat beyond walking distance; and as it is also important to reach the

village early, before the people have scattered to their various avocations, the expedition drives. In a Mission which covers a considerable area, with calls in many directions, horses are a necessary part of the machinery of the Mission. But for these village expeditions the ordinary conveyances in use in Poona City are sometimes hired. For a few places the railway can be utilized, but for the most part it is easiest to drive. The start is made soon after daybreak, which varies from about 5.30 in summer to 6.30 in winter, and the expedition does not get back again till late evening. In fact, when the train has been used as the means of transit, the return has often not been till long after midnight.

These days out in the district are extremely toilsome, but absorbingly interesting. On arriving at a village the first thing is to find some central spot at which to gather a meeting. Sometimes this is secured on the very steps of the temple, and the people do not appear to think it any drawback if the preacher denounces the gods in the temple behind him. Every village also has a shed, which is used as a sort of town hall and place of general assembly, or as a rest-house for strangers, and here the evangelists often hold their meeting. Occasionally some kindly-disposed villager offers for this purpose that sort of raised platform of earth or stone which runs along the front of most of the larger houses.

The success of the visit depends very much upon whether it happens to be a busy season in the fields or not. Often a village is found almost deserted, except for a few old women, and very young children. At other times everybody is at home, and idle, and glad

of a little diversion. As a rule the villagers are disposed to be friendly, except in a few places where the Brahmin influence is strong. They often listen for a long time with great attention. The evangelists usually all preach in turn. When the people show signs of being tired of one speaker another takes up the strain. The village children come and play about, and listen sometimes, and study the European Missionary a good deal, and begin to make friends. A few women will also listen from a distance: or else, if they think the visit means mischief, a village matron will swoop down upon the scene and drive away all the children who are willing to recognize her sway.

After the morning meeting, which may last a couple of hours or more, the Mission party generally say Matins together, and then set to work to collect sticks to boil the kettle for breakfast. Sometimes they endeavour to withdraw a little to some quiet spot outside the village; but even then all their proceedings, especially their manner of taking food, is watched with great interest by several. Often the party remains all the time in the village rest-house, which means a day of almost constant, but very useful labour. Often the chief work is done by informal talks with the many chance visitors who drop round in the course of the day.

In the afternoon a visit may be paid to some neighbouring village or hamlet, but at that time of day most Indians are either at work or asleep, and an afternoon meeting does not lead to much. In the evening another meeting is held in the same, or in a fresh village, as the case may be. The magic lantern

is often brought into requisition, and is a great attraction, if it is a good one. To see a crowd of heathen villagers sitting round, watching with intense interest the sacred pictures, or listening to the sacred story which one of the party tells, is a sight to stir the heart. Now and then some interruption and disturbance has taken place at these village meetings, but that is quite the exception.

Two or three times a year some of the Clergy and the Catechists go out into the country district for a week or two, lodging in tents, sometimes travelling on steadily from village to village, but more often making their camp a centre from which to visit all the villages within reach. Villages within walking distance from Poona are visited in turn by the Catechists, and generally by one of the Clergy, on one afternoon in each week. That these pioneer agencies need to be carried out on a much larger scale is self-evident, but the amount done necessarily depends on the number who are able to devote themselves to the task. The English missionary also needs a certain amount of physical vigour to enable him to share in these expeditions under a tropical sun, and if he is to take any active part in the work he needs to be proficient in the very difficult vernacular. Nor is every Indian worker gifted with the power of preaching usefully and persuasively to his fellow-countrymen.

At different times the Sisters established Christian schools for Hindu children in three or four villages, in which as much Christianity was taught as seemed advisable for Hindu children; and progress was made in the process of visiting and making friends with their parents. There were, of course, Christian

masters in all these schools. The effect of a school of this kind is slow, and depends very much on the personal gifts and zeal of the master, but that the opening of a school is the first step towards definite work in a village seems clear. Nevertheless, it is not always an easy matter. Villagers will generally express a desire for a school, and will promise facilities towards its establishment; but when it comes to the point of providing a house of some kind in which it is to be held, or even a site on which a school could be built, their cheerful promises generally dissolve into nothingness. There is also the serious question as to where the Christian schoolmaster is to live; and possible difficulties about caste, and ceremonial pollution of water, come to the front.

The reasons why all these village schools, except one, have been closed illustrate the difficulty of maintaining them. Parbati, close to Poona, and at the foot of a famous hill covered with temples and a place of pilgrimage, was found to be too near Poona, where schools are numerous and Hindu opposing influences too strong. Hingne, somewhat further away, like many other Indian villages, has no road leading to it. Hence in the rainy season it was almost cut off through deep mud and water, which led to many difficulties. Pasharn, some six or seven miles away, flourished for a while, in spite of a good deal of periodical opposition from some of the inhabitants. But the isolation of the schoolmaster, the only Christian in this distant village, proved to be a greater strain than he could safely bear. Hence the only village school still in active life is the one at Yerandawana.

The school there began in 1891 in the Hindu temple

with a Christian master, and after a while a room in the centre of the village was rented for the purpose, and the number of scholars was often large. As far back as 1898 there were fifty names on the books, with an average attendance of thirty-seven. The removal of the small orphan boys of the Mission from the city to this village in 1901 a good deal altered the character of the school, because it was now shared by Christian as well as Hindu boys, and the former were largely in the majority. It became a greater test of courage for a Hindu boy to attend a school in which the Christian element predominates; and though a large number of village boys come to the school in an irregular way—and there are few who have not to some extent come under its influence—the number on the books has been much smaller than it was in the days when the Hindu boys had it all to themselves.

The village Mission at Yerandawana came into being through the removal there of S. Pancras' Boys' Home. After much difficulty an excellent site of seven acres in a beautiful situation, entirely in the country and yet only two and a half miles from the City Mission House, was secured. The village, being what is termed *Inam*, the land could not be bought outright, but it is held on a lease of seventy-five years, with the power of renewal at the end of that period, on the same terms, and so on in perpetuity.

Here was built a small Mission bungalow for the use of the S.S.J.E., and any other members of the Poona staff who might be working at Yerandawana, or needing a few days' change into its country surroundings and wholesome air. The house was

blessed on June 2, 1901. S. Xavier's Day School, a plain stone building on the edge of the compound, and close to the village, was opened by Lady Northcote on October 3, 1901. The Boys' Home, having been built at the same time, was blessed and taken possession of by the boys the day before the Feast of the Guardian Angels. A large two-storied house for the Sisters who have the care of the children was finished and opened in 1903. Several supplementary and necessary buildings have been gradually added —a house for the Schoolmaster and for the Caretaker of the church, quarters for the young Indian women who act as assistant teachers in the day school, stables, cook-rooms, store-rooms, offices, etc.

But the great work has been the building of the permanent Church. Till that was finished services were held in one of the verandahs of the Boys' Home, and in the small Chapels in the Fathers' and Sisters' bungalows. From the very first the Holy Sacrifice has been constantly pleaded there, and the first gift of any kind made to this village Mission, even before there was a place to put it, was the altar which is now in the Lady Chapel of the Church.

As it was necessary to build a chapel for the use of the boys and of those who took care of them, it seemed as if it might be well to look forward somewhat and to build the village Church of the future, in the hope that the sight of the material building might have a teaching and an attractive power. The generosity of many people made this possible, and the sum of £2,500 having been collected, and Mr. Comper having furnished the design, the first sod for the foundations was turned on the Feast of S. John, 1905, and

the work actually commenced on January 1, 1906. The foundation stone was laid by Father Maxwell on the Eve of S. Matthias, February 23, 1906, and the Church was finally completed, and used for the first time on the Eve of the Saint to whom it is dedicated, S. Crispin, October 25, 1907.

The village Mission is yet in its infancy, and it is early to speak of what its ultimate influence may be. All that can be said at present is that the Mission and the village are on friendly terms, and that through the day school, and the frequent intercourse with the Fathers and the Christian boys, the elements of Christianity and the manners and customs of Christian life are fairly well understood, and to some extent appreciated. To the younger generation, at any rate, our Lord is a real Person, to be venerated and even loved. The villagers, when they bring their friends to show them the Church, as they often do, stand round about the big font for immersion, and, in reply to the question: "When will your baptism take place?" they answer: "We cannot tell—perhaps some day." But though it is something to have got past the stage when they replied indignantly "Never," it is impossible to guess when the forward movement will take place. All that is certain is that the heathen desert will, in due course, blossom as the rose.

It was an instance of unusual kindly feeling and liberality that the Headman of the place, Amruta Bapuji, gave an acre of his own land for the burial of Christians belonging to the village, and a large stone cross has been erected in this little cemetery, which was consecrated by Bishop Palmer on September 15,

1909. The Headman underwent a good deal of persecution from his fellow-Hindus for this act of charity towards Christians.

In the church there is daily Holy Eucharist, Matins, and Evensong in Marathi, and the usual Sunday services. The Community Offices are regularly said in the Chapel of S. John, behind the High Altar. At the Fathers' bungalow, besides villagers, a great many stray visitors from other places and from Poona drop in. Although out in the country, the house is favourably situated for Mission purposes. It is near the high road, on which there is an almost constant stream of rustic traffic, and it is near enough to Poona to make it a convenient house of call to school boys, students and others, who can come there without exciting the inconvenient notice which a visit to the city house is apt to do. Yerandawana is also one of the places to which the more well-to-do citizens flee in time of plague, and at such seasons more than a thousand people are camped out there, and the visitors to the Mission bungalow are inconveniently numerous. Nevertheless, it affords valuable opportunities, not only of conveying a good deal of Christian teaching, but also of learning from Hindus what they really think on a variety of subjects.

A large plot of land of about twenty acres has been bought in another direction, about seven miles out of Poona, on the road to the great artificial lake at Khadakwasla, which supplies Poona with water and irrigates a great deal of land. The property has been secured with a view to an agricultural settlement, but it is hoped that this will mean, in due course, another village church and centre of religious influences.

The demand for village churches is already great in India, and will steadily become more so. That a church which by its appearance speaks in some sort of the glory of God and the beauty of religion is a real help, both to the Christians who use it and the heathen who see it, is an undoubted fact. It would be hardly possible to make an offering to the Church of God which would have a more lasting effect than to build a church in an Indian village.

ए जोडाजाच्या मिशनाचा दवाखाना.
हा आदेस्कार गाइन इवर दिसती

MISSION DISPENSARY, POONA CITY

THE signboard shows the Marathi character very clearly.

CHAPTER VII

THE MEDICAL MISSION AND THE PLAGUE

As early as 1881 the Rev. J. D. Lord carried on a useful medical work, on a small scale, in a sort of cottage hospital in a hired house at Panch Howds, and there was a daily average attendance of about forty patients. In 1887 Mr. Lord was transferred to Ahmednagar.

In 1890, with the help of a grant of £500 from S.P.C.K., who have liberally helped in the maintenance of the medical work for many years, a most convenient dispensary was built in an excellent position, nearly opposite the west end of the church. Besides the rooms provided for the Dispensary itself, there were quarters for a lady doctor, and a small ward for in-patients. But, unfortunately, after the building was completed, there was great difficulty in securing a lady doctor, and it was not till June, 1895, that Dr. Mary Crawley undertook the charge, and the dispensary was opened. It made its way but slowly, and just as the number of patients was beginning to increase, the early visitations of plague, which made people afraid to come in touch with dispensaries in case they should be sent to the Plague Hospital, hindered the work very much; and eventually Dr. Crawley accepted another Indian appointment.

The Medical Mission then passed through various vicissitudes, with only brief intervals of prosperity, and it was not till 1901, when the Community of S. Mary the Virgin became responsible for its management, that this Mission Hospital began in earnest to fulfil the purpose for which it was built. The Sister-in-Charge not requiring the part of the establishment previously used as the residence of the lady doctor, it was converted into S. Mary's Ward, opened in 1902, and contains twelve beds for women and little children. S. John's Ward, on the ground floor with six beds, is for boys. H. L. Richardson, Esq., L.R.C.P., has now been for some years the much-valued visiting doctor. Mr. Bernard Joshi is the resident qualified hospital assistant. His baptism in February, 1895, caused a good deal of excitement amongst the city Brahmins. It is interesting to note that as far back as 1883 he had, at his father's request, been admitted into the Anglo-Vernacular Mission School; and who can say what share the impressions then received as a boy may not have had in his ultimate conversion?

The wards have been in almost constant use ever since their opening, and the number of out-door patients, Hindus, Mahommedans and Christians, who crowd the verandahs when the doctor is in attendance, is very large indeed. It is instructive to compare the number of patients in the first year after the dispensary was opened and in the last (1909). The total attendances of out-patients in the former case was 82[illegible] of whom 547 were Christians. In the latter case the total attendances were 26,959, of whom 12,072 were Hindus, 5,371 were Mahommedans, and 9,517 Christians.

Missions vary in their methods of dealing with heathen patients who come to a dispensary for medical treatment. At a Missionary Conference held some years ago in Bombay there seemed to be a decided opinion against preaching amongst the assembled patients, and this Mission has never attempted to do that. But the Catechists and others visit the verandah and mix with the patients, and enter into conversation with them, and influence and teach them according as opportunity offers. The Sisters also follow up patients to their houses, which has resulted in a great deal of direct evangelistic work. On Sunday afternoons a service is held in the upper ward for the benefit of patients, to which a certain number of heathen women from outside come, and now and then a magic lantern service is held on a week-day night.

People come to the Dispensary from many villages in the Poona district, some of them being many miles off. Last year fifty-two villages were represented amongst the out-patients, and one of the Sisters, with the Bible Women, visit the villages within reach in turns on two afternoons a week, going from house to house, and meeting with a ready welcome when they come upon old patients. They also take with them a supply of remedies for simple cases, which are generally in great demand. It is hoped that medical work on a larger and more organized scale in the villages may be arranged.

The only village branch dispensary at present is at Yerandawana. The usefulness or otherwise of such an institution was tested by the erection of a temporary grass hut by the roadside, just at the entrance into the Mission compound. The experiment clearly

established the fact that a Medical Mission is a great boon in a country district. The permanent building has a little consulting room for the visiting doctor, a well-fitted compounding room, with verandahs back and front for the patients. A large iron cross in the centre of the roof marks it as a Christian enterprise. The Governor of Bombay, Sir George Clarke, happening to visit the Mission on October 30, 1909, just as the Dispensary was approaching completion, was good enough to declare it open; and before it was used a little service of benediction was held. The doctor attends twice a week, and it is hoped that the number of his visits may be increased. The average number of patients each time is between thirty-five and forty-five. The total number for last year (1909) was 2,674.

Detached quarters for the Indian nurses at the Poona Dispensary were opened in July, 1909, and have proved a boon. A Convalescent Home in some healthy locality for Indian Christians is a great need. At present there is nothing of the kind. At the pretty hill station, Khandala, between Poona and Bombay, there is a beautifully appointed home for Europeans.

The Medical Mission is of necessity costly, and it is naturally increasingly so in proportion to its prosperity. The amount of drugs required for such a number of patients is very great. Quite apart from whatever effect the medical work may have from an evangelistic point of view, it deserves liberal support because of the amount of suffering which it alleviates.

A volume might easily be written about the Plague, which came to Poona first in 1896, and has returned almost yearly ever since, with varying degrees of intensity. In 1899, in particular, the epidemic was so

widespread and so fatal that it seemed almost as if the whole City was going to be swept away. There was scarce a house into which death did not enter. In some cases almost all the members of large families died. Some streets were totally deserted. The loud wailings of mourners, in Eastern fashion, was to be heard in all directions by night and by day. Corpses for burning or burial were hurried in rapid succession along the streets, and at last it became difficult to find anyone to perform these necessary duties.

From a missionary point of view the sorrows and tragedies which the visitation produced have resulted in many blessings. The long penitential processions through the heathen city with cross and banners, incense and lights and cope, singing litanies and hymns, and distributing leaflets in Marathi explaining the purpose of it all, were welcomed by men whose hearts were stricken with fear; and they were glad of any effort, even from a Christian source, if it might avert the evil. A vast Plague Hospital, consisting of grass huts and corrugated iron sheds and tents, was improvised; and visiting Christian people there brought the Clergy into close contact with the heathen world under circumstances in which their hearts were open to sympathy. The dead had to be buried in the great cemetery improvised in its neighbourhood. At one time a contract was made for a hundred graves to be dug daily, and each day these were filled, and a fresh hundred made ready. Besides these burials, the bodies of numbers of Hindus were burnt in large heaps containing ten or twelve bodies in each.

Great efforts were made by the Government authorities to stem the tide of plague. A military cordon was

drawn round the city, passengers arriving or departing by train were medically inspected, suspicious cases were detained in segregation camps, and the clothing and bedding of native travellers disinfected. The removal of cases of plague from houses in the city to a Plague Hospital was made compulsory. And as people resented this, and endeavoured to conceal cases, all the houses in the city were for a long time searched daily by English soldiers from the Cantonment. This invasion of Hindu privacy produced at first great excitement and bitter resentment. But the kindly way in which the soldiers executed their difficult task ultimately produced a much better understanding between Indians and Europeans, and in every way the citizens of Poona became much more accessible and open-hearted than formerly.

None of these efforts had the slightest effect in checking the epidemic; and as they were very distasteful to the people, they were all gradually dropped. But the people have, of their own accord, realized that to evacuate their houses and go out into the country is a wise precaution, and this they do on a large scale as soon as there are signs that the epidemic has fairly set in. It varies in its intensity. In one terrible day in 1906 the mortality was 212 in a population diminished by one half, and in a city where the ordinary daily mortality averages eight. The scenes at the chief burning ghauts on that day were appalling.

It was curious to notice that when the plague was at its worst the temples were neglected, but when the trouble was over the idols, which had been neglected, again received attention and worship. If we are to suppose, from Old Testament analogy, that the dis-

cipline was partly sent to wean the idolatrous city from its false worship, the discipline has so far failed to bring about the desired result.

Many children, however, have been left orphans at these seasons, and a large number of our children owe their Christianity to this. At the same time a good many boys and girls, and some valued workers, died during these years of plague, notably the senior catechist, Ramchundra Lele, a Brahmin convert, who was a real missionary and the friend of everybody; and Paul Narayen, an old boy of the Mission who had become Head master of the Day School. It should, however, be also noted that the proportion of death from plague amongst Christians was far below that amongst other Indians.

Sister Gertrude also, though she did not die of plague, practically owed her death from pneumonia in February, 1900, to the great strain to which she was subjected during the epidemic of 1899. She was in charge of the S. Pancras' boys when that small boys' home was so heavily smitten. She lived with them for many weeks in a grass hut, surrounded by heathen, in a great Segregation camp; and she had the sorrow of seeing several of her boys carried off to the Plague Hospital, never to return. She was not only a real mother to the children, but a true missionary who loved the Indian people; and they knew it.

In October, 1904, Prita Gopal died, though not from plague. She had been with the Sisters ever since she was three years old. She was a very clever Indian girl, who passed fifth in the Bombay matriculation out of 3,000 candidates. She was sent to Eng-

land, and there gained her Teacher's Diploma. She returned to India, with her beautiful nature quite unspoiled, and took up her work on the teaching staff of the Mission. Then, just a year after her return, she was called to her rest after a few days' illness, dying bravely and hopefully, an eminently Christian death. And so it was for this, in God's far-seeing providence, that her years of training had fitted her.

Two new enterprises of some importance were the direct outcome of the anxieties which visitations of plague have brought. The unsatisfactory nature of the miscellaneous collection of buildings in which the boys of the Mission had to lodge caused a fund to be started in England, at Father Page's suggestion, to build a Boys' Home as a memorial to those who had died of plague. S. Nicholas' Boys' Home is the result. One unknown benefactor gave £1,200 towards it, and the Chapel was built by a Working Party at Balham, who gave the proceeds of their industry for two years towards that object. The home, three stories high and 100 feet long, with ample room for the boys and those who take care of them, leaves nothing to be desired. It was blessed and taken possession of by the boys with great rejoicing on the octave of the Epiphany, *January 13, 1901*.

The second enterprise which was the outcome of at Yerandawana, and their removal to that healthy plague was the building of the Home for Little Boys and pleasant country place in October, 1901.

VINCENT KALAWADI AND HIS FAMILY

FOUR generations of Indian Christians. The little daughter with her mother, grandmother, and great-grandmother.

CHAPTER VIII

INDUSTRIAL WORK

ALL who have to do with education in India at the present day are specially zealous about the spread of industrial education. There are large numbers of Hindus who, having had an elaborate training in English literature, advanced mathematics, and the like, find it extremely difficult to find work in which they can exercise these acquirements. Whereas an Indian who has really learnt to use his brains and hands in some useful trade, has no difficulty in obtaining employment. The Mission has realized this from the first, and while giving facilities to those who would obviously profit by carrying on their English education, has always given the industrial training the first place.

In a circular dated as far back as October 24, 1881, we read as follows:—"We have set up a carpenter's shop, and have at present seven apprentices under an efficient instructor. The work is still in its infancy, but that which has been done already gives us ground to hope that it will go on developing, and ultimately be a source of profit to the Mission." And the advertisement of the Mission Workshop, in those early days, is almost identical with that of nearly twenty years later.

In a report of the same date we also read:—"In addition we have obtained a small printing press,

with the view of adding printing to our other industries." But whereas carpentry took root, and has become a permanent part of the scheme of the Mission, the printing department was closed after a few years. Some efforts have to be of the nature of experiments. The chief difficulty in most industries is to find an efficient head to an industrial department who has at the same time a missionary spirit. There are also special hindrances, peculiar to India, connected with certain employments which otherwise would be useful spheres of labour.

At one time it seemed as if there was a good hope of establishing the *dhobie*, or laundry, industry. Nearly all the washing of clothes in India is done by men, helped to some extent by their wives. The washing, when possible, is done in a river, or running stream. The clothes are beaten violently on a stone, and though the garments suffer in the process, they are returned beautifully clean and white, especially after being bleached in the hot sun. It is not otherwise than a lucrative profession, and would have given employment to some of those boys who do not show a capacity for carpentry. But the bitter opposition of the Hindu dhobies at their trade being invaded by Christians made such difficulties that, although some boys were making good progress in the profession, it had to be abandoned.

A few boys also show capacity for domestic service, and in the Mission houses there are favourable opportunities of giving them elementary training. In the Mission stables boys can also learn something of a coachman's work. But though a few boys have been trained in these ways, and have, on the whole, done

well, the circumstances of servant life in an Indian Cantonment where, of necessity, they have to mix with heathen servants, are not very desirable for a Christian boy. S. Mary's High School in the Camp has done good service in giving employment to Christian servant boys under favourable circumstances. A little has been done also in a tentative way in basket making, chair caning, blacksmith's work, bricklayer's and mason's work. But the real industry, on the men's side of the Mission, is Carpentry, and that has gradually become a prosperous and paying business.

The Workshop began in a dilapidated old bungalow which had done duty for a variety of purposes, and it was housed there for many years. As the number of boys increased, and there was no proper place in which to lodge them, many of them slept in the upper storey of the Workshop, which was used as a technical school. But the whole arrangement was unsatisfactory, and it was felt when S. Nicholas' Boys' Home was built that the old Workshop must go. Fortunately, just at this time, the generous donor of a sum of money which formed the endowment of a scholarship fund wrote, urging the expediency of using this money for the development of technical work. The suggestion was gladly accepted: the building was planned and commenced without delay, and completed and opened on S. Joseph's Day, March 19, 1901. The spacious Technical School above, with abundance of light and air, where the boys received their daily lessons in carpentry, and the equally commodious Workshop below, left nothing to be desired for the needs of the work at the stage which it had then reached. It was called the Empson Workshop, so

named after the donor of the sum of money with which it was built.

The supervision of the carpentry has at times been a matter of anxiety, and its prosperity or otherwise has fluctuated in proportion to the efficiency of whoever was at its head. Sometimes, for want of anyone else, the charge has devolved on the Mission clergy, but naturally under such circumstances the business did not flourish, and it cast a great burden upon those who were already fully occupied with their clerical duties.

Mr. David Gardner came out in October, 1895, as Manager of the Workshop, and did much to improve its position and the character of the work done, and took much pains with the training of the boys in the Technical School. They went through a regulated course of carpentry, extending over three years, being examined at the end of each year by a Government Inspector, and earning thereby a small grant. At the end of their course they became apprentices, and acted as assistants to the carpenters in the Workshop, and earned small wages. When their three years' apprenticeship was finished they could then either become regular workmen in the shop, or else seek employment elsewhere, according to their own wish. Hence, whereas some of the old boys of the Mission are now married men living at Panch Howds and working in the shop, many others are scattered here and there wherever they have chanced to find a billet which suited them. All, of course, have not done equally well. Some have hindered their progress by forsaking their work before their time of training was completed, and it is impossible to compel them to fulfil the terms of their indentures without calling in

the aid of the law, which is a doubtful expedient in a heathen country. But, on the whole, there is no reason to be dissatisfied with the results of the training which the lads have received in the Mission Workshop. Many are doing extremely well, and even the less satisfactory, after experiencing the discipline of being out of work, chiefly because they refuse the job which is offered them because they consider the pay insufficient, learn wisdom, and gladly settle down into some employment suited to their capacities.

Mr. Gardner was a skilful carver, and taught this art to several boys. A good deal of the wood-carving in the church was done either by him, or under his direction. The Boys' Home, and the Empson Workshop, and many of the buildings at Yerandawana, were built under his supervision, and owe much to the care and interest that he took in it all. He was invalided home in 1902, and eventually returned to India as manager of the S.P.G. workshop at Ahmednagar, where, after a few years' service, he died.

Mr. H. Quigley arrived in December, 1903. He had received a special training in all departments of carpentry and building for the express purpose of fitting him for the post. The effect of skilled supervision soon made itself felt. Orders executed were really well done, and work began to flow in, and at last the only serious complaint against the Workshop was that, on account of the number of orders, customers had to wait a long time before they could get what they wanted.

In 1910 a favourable opportunity for purchasing some very extensive machinery from the Salvation Army in Bombay occurred, and in order to erect this

machinery premises on a much more extended scale were required. The existing Empson Workshop was so placed, and so planned, that it was impossible to adapt it to the purposes of machinery. But not far off is a very large compound, part of the Mission property, in the centre of which is a big rambling bungalow which had been used for many years for school purposes, and chiefly as the boarding house for S. John's High School. After much consideration it was determined to evacuate the Empson Workshop building altogether, and turn it into a hostel, and to use the old bungalow and part of the large compound for the purposes of the Workshop.

Under Mr. Quigley's direction this was successfully accomplished. The old bungalow adapted itself fairly well to the purposes of the Technical School and other departments of carpentry, and a long shed was built at right angles to the bungalow to accommodate the engine and the machines. When completed the result was quite satisfactory, although it is hoped that eventually the old bungalow may be pulled down and a convenient workshop erected in its place. But, meanwhile, it serves its purpose. The machinery is almost new, and of the most up-to-date character, and includes almost every kind of machine capable of being used in carpentry. The result will be an immense saving in time and labour, so that contracts of any extent can now be accepted and quickly executed. The slow process of hand labour often made it difficult to fulfil Government contracts, which are often on a large scale, and quick delivery is expected. It will also add greatly to the facility with which apprentices at the end of their time will be able to get employment

in railway and other large shops, if they are already familiar with the use of machinery.

The carpentry industry is now entirely self-supporting, including the salary of the Manager. Its value as providing technical education, and thus ultimately a good means of livelihood for such a number of the Mission lads, cannot be exaggerated. It also gives regular work to a number of Christian carpenters. Any sort of order from the smallest to the largest can be accepted. A considerable trade has been done in making furniture of a superior kind for Government offices and private individuals, also shop fittings, and school furniture, and appliances for hospitals. A great deal of ecclesiastical woodwork has been executed, some of it being of a very elaborate and beautiful character. Carriage building and repairing has been successfully carried on of late years. Carpenters are also sent out by the day in the neighbourhood. Contracts even for new buildings, large or small, or for the repair of old ones are accepted. In fact there are practically no limits to the capacities of the workshop under its present management.

On the women's side of the Mission the Sisters have been just as zealous in their efforts to develop the industrial side of the education of the girls and women who come to them. But in their case also development has of necessity been gradual, and various experiments have had to be made in order to ascertain both what was possible, and what was expedient. In their early days at Wanowrie we read of attempts to teach women laundry work, but it was afterwards found better not to intrude upon a trade which traditionally belongs to the men of India.

Needlework naturally was an obvious industry for women. Many of the poorer Indian women are almost entirely ignorant of the use of the needle, and their attempts to repair garments are lamentable, which is probably why they rarely make the attempt. The girls in the different schools, of course, are taught sewing systematically; and as large numbers of them are now married women with families they are able to do all the needlework that their family may require. Out of this has gradually grown a women's work room, which is an industry chiefly for adults of the Mission. They are poor women, many of them widows, or otherwise unprovided for, or badly off, who do sewing in the work room under the skilful supervision of one of the Sisters for a certain number of hours in the morning. Some of them are already skilled needlewomen when they come, others need a good deal of patient teaching before they are able to share in the finer work. The standard is high, and many beautiful productions issue from this department. But orders for quite plain needlework are equally welcome. It is in the Cantonment, amongst the English residents, that a sale for the products of the workroom is chiefly looked for.

A school of Church embroidery has also for many years been a recognized industry, and numbers of girls, skilled with the needle, have found in it full scope for their powers. The head of the embroidery room has usually been a Sister, or else some English lady who has devoted herself to the art. But some of the Indian workers have made such progress in the craft, and show such capacity for design, that latterly a supplementary room has been opened which is almost entirely in the care of an Indian.

From the school of embroidery every sort of ecclesiastical vestment and requisite for the altar has issued; and there are few parts of India in which specimens of its work are not to be found. So that, besides furnishing a means of livelihood to many Indian young women, it has been instrumental in securing a supply of the things necessary for reverence and beauty in the celebration of the Holy Mysteries.

As at present it seems to be the vocation of most Indian women to marry, some of the most skilled workers are obliged to relinquish their craft when the responsibilities of house and children gather round them.

But there was still a class of woman unprovided for. Amongst the number of girls for whose training in life the Sisters are responsible, there are, of course, some who show no aptitude either for learning or needlework. Some are not anxious to marry, or get passed over as not eligible by the young men who seek a wife. Also a certain number of women, past the school age and not likely to marry, come under the Sisters' care as candidates for Baptism. During their time of probation, and often afterwards, it is necessary to give them work, partly as a test of their reality of purpose, and partly as a means of support, so that they may not be a drag on the Mission. Odd jobs here and there, in cook-rooms or amongst the little children, were not definite enough to be called an industry.

After several experiments it seemed as if weaving might be what was required. It is hard work, and women of only average ability are able to attain to

proficiency. It is also eminently useful. But looms require a large amount of space. It was also a necessary feature in any definite scheme that some place should be provided where women engaged in this class of work should live. It was not always desirable that they should be living amongst the children.

The Mother Provincial, therefore, formulated a scheme for building a large *Wada*, or courtyard, in which the weaving and other industries connected with women's work could be concentrated, and in which also the workers should lodge. A site immediately opposite the convent was secured, and in due course the necessary money was collected, and the work began, the Empson Workshop having undertaken the entire contract. It was opened in September, 1908, but all the necessary buildings were not completed till some time afterwards. The block facing the convent is two stories high. The upper floor consists of quarters for the lady workers in the Mission. The lower storey contains the women's work-room, one of the embroidery rooms, and a room for the Sister-in-charge. At the back of the compound is the weaving-shed, excellently suited to its purpose, with plenty of space and light. The living-rooms for the women, cook-room, etc., make up the third side of the compound, and the fourth is closed in by the walls of neighbouring houses. The completion of S. Anne's Wada, as it is called, has greatly helped forward the industrial work of the women's side of the Mission.

There are now twelve looms in the weaving shed, and the fabrics of all kinds which issue from them, from the delicate and beautiful *sari* which the women

wear, to the coarsest webbing for bedsteads, are a source of wonder and admiration to the uninitiated visitor, who cannot comprehend how such great results can be obtained by such apparently simple means. Much gratitude is due to an old Mahommedan weaver who, coming to Poona seeking employment, offered his services as teacher of his craft. Nearly all the weaving in Poona City is in the hands of Mahommedans, and, like most workers in a special trade, they are not very ready to impart its secrets to those outside their own circle. The offer was, therefore, readily accepted, and the old Mahommedan has proved a very faithful and efficient teacher.

At present this new industry does not actually pay its way, but the prospect of its doing so later on is good. The difficulty is to obtain a market for the goods produced. Both material and work are excellent, and the fabrics made are infinitely superior to the cheap goods with which the market is flooded. Whereas the former on account of their durability last a long time, the latter are soon worn out. At present, indeed, the desire for cheapness prevails, and the number of those who are willing to pay for a good article, as being cheapest in the end, is limited. But the probability is that as the industry becomes better known, and the quality of the fabrics made recognized, the sales will increase, and then it will become quite self-supporting.

As Christians often found it difficult to rent houses in the neighbourhood of the Mission, and were often charged exorbitant rent for miserable accommodation, the C.S.M.V. in 1900 built a row of cottages close to the church on land belonging to the S.S.J.E.

These houses, seven in number, called S. Dunstan's Row, have been a great boon. They are let at a moderate rent.

THE CRÈCHE

IN its make-shift quarters in Poona City.

CHAPTER IX

SCHOOLS AND HOSTELS

LITTLE has been said of the Schools and Hostels for boys and girls which have gradually taken form and developed as the Mission grew, and now form an important feature of its influence in the spread of Christianity. To the general reader the history of each particular school is not of much interest, however important it may seem to those connected with it. Nevertheless people who are patrons of a boy or girl in a certain school or hostel sometimes wish to know some details of the particular institution in which those in whom they are specially interested are living. It is hardly necessary to trace the history of each institution minutely. What the reader chiefly needs to know is its origin and present position and purpose.

S. John's School Hostel for Indian Boys.

S. John's was already in existence as an Anglo-Vernacular school on a very small scale as far back as 1883, because we read in a report of that year that it was then resolved to close it, and to send the boys as day scholars to the Poona Government High School, where they would obtain a better education than was possible in a school where the numbers were so small.

This arrangement continued till 1897. During part of this period the boys lodged in the empty Dispensary at the time when a lady doctor could not be found. When the Mission bought the old bungalow and the big compound, which has now been handed over to the Workshop, the S. John's boys moved into it, and shortly afterwards the Rev. W. E. Jenner became Warden of the school, and instead of sending the boys to the Government High School the original plan of teaching them on the premises was reverted to.

When he left India the Rev. E. J. A. Hollings succeeded him, and continued in charge until he went home on furlough, and the Rev. E. S. Smart took up the work. But almost directly after he had embarked happily in his new charge, with prospects of great usefulness, he broke down in health, and died in November, 1904. Then Mr. Hollings returned and and took up his old post, which he still retains.

Of late years the old bungalow had only been the boarding house where the boys and their warden lived, and the High School in which they got their education had been formed in the upper storey of the new Mission Day School. In January, 1910, the plan of sending the boys as day scholars to the Government High School in the city was reverted to as regards the upper standards, and may possibly be extended to all the boys. The expense of getting qualified masters for so few boys, and the want of wholesome emulation in small classes, was felt to be a real drawback, and the old plan now revived is working well. Nowadays Christian boys are not put to any disability in a school where there are many Hindus, rather the reverse: and the Head master is an

Englishman. They take part freely in the School cricket matches, and there is good reason to hope that their influence amongst the heathen boys, in and out of school, may be of real value in teaching what the life of a Christian boy really means.

In June, 1910, the boys evacuated the old bungalow, in which they had lived so long, to make way for the workshop, and took up their quarters in the part of the Boys' Home hitherto occupied by the boys of S. Nicholas. This has done much towards bringing into touch all the boys of the Mission, irrespective of the particular work in which they may be engaged. It has also tended to economy of management and ease of supervision.

The S. John's boys have been very successful in passing the Bombay University matriculation examination, and many of the old boys are occupying useful positions; but hitherto the school has not developed vocations as Priests or Mission-workers as much as had been hoped for. Perhaps this is yet to come.

S. Joseph's Hostel.

The school of carpentry naturally came under the patronage of S. Joseph, but for many years the lads engaged in this trade had no building which they could call their home. Some of them slept in the upper storey of the dilapidated workshop, the only attraction of which were the benches, which were greatly in request as eligible bedsteads. Other lads slept in sheds and huts scattered here and there, altogether inconvenient and unsuitable. They had their meals in a lean-to in the Mission House compound, which was equally inappropriate and is now used as a

stable. It is wonderful that, on the whole, they did so well, considering the drawbacks of their surroundings.

When the new Boys' Home was built a proper hostel for the apprentices formed part of the scheme, and it was urgently wanted. The apprentices are just at the age when they require special care, and as of necessity they are allowed more freedom than when they were mere schoolboys, they need sufficiently comfortable quarters to dispose them to seek for their amusements at home. Their new hostel, which formed one block with S. Nicholas', with the Chapel in the centre common to both establishments, formed as pleasant and cheerful a home as an Indian lad could desire.

But when the "general post" took place, and the Workshop moved out of the boys' compound and the S. John's boys moved in, the S. Joseph's lads moved over into the vacated Empson Workshop buildings, which was only a few yards off, almost facing their old quarters. They lost nothing by the change, because the Empson building is a solid, two-storied house, with plenty of space and air and light, and it makes a charming hostel. The boys settled in with great satisfaction. They still use the chapel as before. Two rooms, one above the other, have also been set apart for a certain number of lads and young men, who are working outside on their own account, but who, by their own choice, prefer to live in the Hostel and pay for their board. The position of a solitary lad, lodging in a heathen city like Poona, is not merely one of great discomfort, but exposes him to many temptations.

S. Nicholas' Boys' Home.

This home, under the patronage of S. Nicholas, the patron saint of boys, grew out of S. Joseph's. When the number of boys in the Mission was comparatively small there was no distinction between the apprentices and the younger boys who were destined for carpentry or other industrial work, but were still scholars in the day school. But some years back the number of that class greatly increased, chiefly through Hindu boys coming of their own accord who were already too big for the small boys' home of S. Pancras. As many as twelve boys gradually transferred themselves from a Hindu orphanage at Herabag near Poona, which had been founded in order to try and counteract the leakage to Christianity which Christian orphanages produce.

So in 1898 all the boys who were not apprentices were withdrawn from S. Joseph's and formed into S. Nicholas'; and their first festival as a separate institution was kept with much enthusiasm on December 6 of that year. The building of their present home has already been described in Chapter VII. The only further change that has taken place is that, whereas they inhabited the block to the left of the chapel when the home was first built, they travelled over to the block on the right of the chapel when the S. Joseph's lads moved across into the workshop building.

Whenever boys from the home at Yerandawana are passed on into Poona they always go into S. Nicholas' in the first instance, and many of the boys there began their school life in the country home. Others have come direct to S. Nicholas' from the heathen world.

A few are the children of poor parents who contribute a little towards their support. The elder boys in the home spend part of the day in the day school, and part in the workshop industries. The younger ones, and a few who are likely to carry on their education higher, spend all their working hours in the day school. All these boys are brought up in a robust way, with plenty of work and play and wholesome, plain food. They are a sturdy, happy lot of boys.

S. Pancras' Boys' Home at Yerandawana.

This country home for the small boys of the Mission, like most of the other institutions, only reached its final resting place through gradual stages. The Sisters first began to look after the orphanage in 1893, and it then received its name of S. Pancras, after the Boy Martyr. The Sisters have continued to take care of the boys ever since; but it is under the management of the Fathers, who are responsible for its finance.

The few boys who formed the beginning of the orphanage lived in small quarters in Poona City, but their numbers increasing they moved in January, 1896, into the big bungalow which is now the Workshop, a portion having been partitioned off for their use, the S. John's boys occupying the other portion. But the attempt to lodge two schools in one building was not the success that had been hoped for. The partitions cut off too much of the free ventilation which is so essential to health and life in India, and the boys did not thrive. Every year they had to be taken away in the hot weather to live in the country, which was a troublesome and expensive undertaking. The air of

Poona City is not sufficiently fresh and pure to nourish young life, especially as many of the children are delicate when they first come. The way in which plague got grip of this Home in 1899 emphasized the need of its removal.

The acquisition of the site at Yerandawana, and the transfer of the boys in 1901 to their new home, has been already referred to. Their large bungalow, looking something like a long Noah's ark, is an ideal home for them. They have a compound of seven acres for their games, besides the surrounding country of hill and dale and river for expeditions. Their healthy country life develops robustness both of body and character. They live in simple Indian style, do much of their own work, and attend S. Xavier's Village Day School. They remain there till they pass into the fourth vernacular standard. After the annual Government inspection eight or ten boys are drafted from their village home to S. Nicholas' Boys' Home in the city. Their vacant places are filled up in the course of the year with fresh orphan boys who drop in from here and there.

It makes all the difference, with Indian boys in particular, if they get their religious training early, and are brought into touch with a full sacramental life before they encounter the greater difficulties of life. Most of the boys have already been Confirmed and become Communicants before they leave Yerandawana; and it is very few of the old lads of S. Pancras who are not doing well.

S. Edward's Day School.

The original day school of the Mission was in the heart of the city, as has been already mentioned.

When this was closed in 1885, the elder boys went to the Government High School. But it was found necessary to have a school near at hand for the younger boys, and so a little Mission day school began in a house which, though little better than a cottage, was large enough for the needs of the day.

As time went on and the Mission grew, this school became much overcrowded, and other supplementary buildings had to be utilized, not always very well suited to their purpose; and the supervision of classes so scattered was difficult. But in 1899 a new Day School, dedicated to S. Edward, the Boy-King and Martyr, was built with the proceeds of a legacy. It is a large, substantial and convenient two-storied building, with a big schoolroom below, and three class rooms above connected by verandahs. The ground floor forms the primary school, where boys are taught up to the fourth vernacular standard. The upper storey forms the S. John's Anglo-Vernacular Middle School. The boys of the upper standards now go to the Poona High School.

There are a good many Christian day scholars from the neighbourhood, and a few Hindus. The big schoolroom is often used for meetings, lectures, entertainments and social gatherings.

The Epiphany Boarding House for Indian Girls.

The School of the Epiphany began as far back as 1884, when the Sisters lived away at Wanowrie. Its original object was to give an English education to the daughters of Indian Christians who could afford a school of the kind, and also to give an opportunity of advanced education to some of the more promising

orphan children who came into the Mission. The name of the "Epiphany" is an indication of what it has always been hoped that these girls would do hereafter for their heathen fellow-countrywomen by their life and work.

For many years the Epiphany was practically an English school, and almost all the teaching was in that language. Of late years it was felt that there were many drawbacks to this. Formerly many girls came from distant parts of India, speaking different vernaculars. But the repeated outbreaks of plague in Poona, and the establishment of good schools in other places, greatly reduced the number of pupils from a distance, and it was felt that girls from the Bombay Presidency were not obtaining sufficient knowledge of their own vernacular. So that a scheme for reorganizing the girls' schools finally resulted, at the beginning of 1910, in the Epiphany becoming an Anglo-Vernacular Middle School. The girls who hitherto had formed the upper standards now became day scholars at the Government High School for Girls in the city, where Miss Hurford had formerly been Lady Principal. The fact that the present Principal is an accomplished Indian Christian lady greatly facilitated this arrangement, which seems to answer well.

The children of the Epiphany have had the great advantage of being admirably housed ever since they moved from Wanowrie. Their new boarding house was occupied temporarily by the Sisters while their own Convent was being finished. But it was dedicated to its final use on July 2, 1889, when the children moved from Wanowrie to Poona. It is a long, two-storied substantial building, which was still

further lengthened in 1898. The dormitories are above; and the rooms below provide for all requirements, including a large oratory. This hostel has always been a very happy home for the girls. Both English and Marathi are spoken freely. Besides their religious and secular education they are carefully trained in domestic matters, with a view to the day when they may have households of their own. Some of the younger schoolchildren are daughters of old scholars of the Epiphany. Several are now occupying useful positions, both in the Mission, and in other parts of India.

Some little children, destined for the Epiphany but too young actually to take up residence there, live in what is called the "Nursery" adjoining. It is a long, one-storied building with a verandah, not beautiful externally, but it makes a suitable preparatory home for these young children who form a happy little family.

S. Michael's Boarding House and Industrial School.

This is practically the oldest institution in the Mission. It began at Wanowrie, and was moved into Poona in 1887. It is a home for Indian girls, with an industrial department. Their buildings have gradually grown, and many minor improvements have been made. The most important addition was a large dining-room with a dormitory over it, opened in 1895. The years of famine and plague have been the means of bringing many destitute girls to this Home. In 1896, when famine was acute, so many children were sent to the Sisters that there was no longer room for them in S. Michael's, and a number of little girls were

Temporarily gathered into a school at a village called Sonai, in the Ahmednagar district. Miss Athawale, the accomplished daughter of the Indian priest of the village, now gone to his rest, had charge of these children, and succeeded in establishing an excellent spirit in it. These girls were gradually absorbed into S. Michael's and other schools, and the temporary home was given up when the need for it ceased.

Formerly the S. Michael's children went to school on the premises. Now that there is a day school for all the girls of the Mission this arrangement no longer continues, and it is now a real *home*, with plenty of room for all purposes, including a nice Chapel. The Industrial Department consists of a few girls who, not showing much capacity for school, are being taught plain sewing, drawn thread work, and other occupations, and who produce some very good work.

The general purpose of the education given at S. Michael's is to train the children to be really useful working women. Besides their excellent vernacular education in the day school they learn in the home all the work of an ordinary Indian household, so that they may, as time goes on, make good wives for the Christian lads of the Mission and others—which appears to be the vocation of most of them. An Indian seeking a wife is particularly anxious to know whether she can cook well, and this is an art in which many of the S. Michael's girls excel. But several have taken up teaching and other employments.

S. Gabriel's Boarding House.

This school was started, partly to relieve the great pressure on S. Michael's, and partly to provide a

school for the daughters of catechists, schoolmasters and the like who, although unable to pay the whole cost of their education, would be able to contribute towards it. A good native house, unusually adaptable for the purpose, was bought by the Sisters, and fitted up. It makes a very cheerful, airy home, and includes a large chapel. It is only five minutes' walk from the Church of the Holy Name, and though quite in the city, has considerable open space round about it. The Sisters have also gradually secured bits of land adjoining, so that they have now sufficient ground for garden and games.

The home was opened with great solemnity and rejoicing on S. Paul's Day, 1899, the clergy and choir coming through the streets in procession from the church to take possession of this fresh outpost in the heathen city. The school has prospered from the first, and a sound and healthy tradition seems well established there. A good many of the girls, of course, are orphans, but amongst the paying pupils there has been a wholesome growth, both as regards their number and the regularity of payment. The children now all go to the girls' day school of the Mission for their lessons.

S. Hilda's Day School.

This is the Primary Day School for all the girls of the Mission. Formerly they were taught in the house where they boarded. Now they come to S. Hilda's as day scholars from all the different homes. A good many children also come from the surrounding district. Here they are taught up to the fourth vernacular standard. The Girls' Anglo-

vernacular Middle School is at present located in part of the lower storey of the Epiphany boarding house. It is hoped that eventually a new building may be provided for this department as an extension of S. Hilda's.

The erection of this school was begun on February 17, 1904, the foundation stone being laid by the late Bishop Pym. It was opened on January 23, 1905. It met a long-felt want, and has been an unqualified success. The building itself encloses three sides of a square, and besides being attractive in appearance, it is excellently arranged for all the practical purposes of a school, and is well supplied with modern appliances. Like S. Edward's Boys' School, the buildings are often used for social gatherings, wedding breakfasts, sales of work, and Christmas plays, both religious and secular.

A Normal Class for the training of day-school teachers for Christian schools has developed in connection with S. Hilda's, and is fed from all the hostels in the Mission, as well as from outside. It is inspected by Government, and the certificates are signed by the Educational Inspector. Of the fifteen presented at the last examination twelve passed. Some are already at work in various schools.

At present the students of the Normal Class are lodged in a small, inconvenient house which has been lent them for a time. A proper hostel, in a different position, is an urgent need in order to put this important work on a sound footing.

S. Elizabeth's Crèche.

Even in England the work of a Crèche presents many difficult problems, and these are intensified in

India. There are on the one side the infants, suffering and neglected, whose lives it would seem so essential to save if possible. The number of babies cast away in India, and picked up by the police, or others, is very great. On the other hand, if the reception of infants is made too easy, grave moral risks may ensue. The fact that the infants are mostly the children of heathen people does not lessen this responsibility.

The Sisters have for many years endeavoured to grapple with this question as well as they could, and a large number of infants have passed through their hands. Many have died soon after their admission and baptism, neglect and exposure and drugs in so many cases having completely undermined a constitution frail enough at the best. The work has all along been the more difficult because the Crèche has never found a permanent home, but is still housed in hired make-shift quarters.

IN YERANDAWANA VILLAGE

A VISIT from the *Inamdar*, the Mahommedan Chief of the Village. The people standing about are farmers and labourers.

CHAPTER X

THE MISSIONARY ASSOCIATION.

We have endeavoured thus to trace the growth of the Mission from its commencement up to the present time. But so far we have said nothing as to how this growing child has been supported from infancy to ripe age.

"The object of the Missionary Association is the support and furtherance of the Mission in Poona and its neighbourhood carried on by the Society of S. John the Evangelist, Cowley S. John, Oxford, and the Community of S. Mary the Virgin, Wantage." The Association grew out of the S. John's Guild for the Poona Mission, which was founded in 1878, and energetically carried on for thirteen years by Miss H. M. Wylde and her sister. But, as the work grew, the strain involved in the management of the Guild became too great, and in 1892 they asked the Superiors of the Cowley Fathers and of the Wantage Sisters to conjointly undertake it. This they consented to do; and at a meeting held at Wantage on October 11, 1892, to discuss the matter, it was resolved that in future the name of the Guild, the better to express its purpose, should be the Missionary Association of S. Mary and S. John; and the Rev. Mother promised to arrange for an annual gathering of the secretaries,

which has ever since been an important feature of the Association. The first Balance Sheet of the Missionary Association of SS. Mary and John was £636 7s. 3d. From May, 1899, the meetings of the Missionary Association were held in connection with the Annual Festival.

A study of the balance sheets printed in the annual Reports will reveal the extent to which the Mission work is depending financially on the Association. The income arising from endowments is only about £125 a year. Some contributions are sent through the respective Communities at home, and some come direct from England, or are contributed in India. But by far the greater part of the money comes through the Association. And how heavy a charge this has become may be gathered from the fact that, in spite of careful economy, the expenses of both sides of the Mission together now amount to £400 a month. The members of the Communities are provided for by the Mother Houses at home. The European workers receive salaries which barely cover the necessaries of life, and they, in return, give all their energies with unflagging zeal. The arduous duties of the Secretaries and Treasurer at home are discharged for the love of the work; and the item "office expenses" is kept as low as possible, so that everything subscribed may be spent in direct connection with the Mission.

Mrs. Bengough, who has since the first start of the Missionary Association of SS. Mary and John been the General Organizing Treasurer, and Miss Bengough, the General Secretary, visited India in 1900, and had the happiness of seeing with their own eyes the work they had helped so materially to build up.

Working in conjunction with them there are now more than a hundred secretaries in the branches scattered over England, and that means that each of these are centres of missionary influence. The amount done by the different Working Parties is astonishing. Sometimes more than 2,000 garments are sent out to India in the course of the year, and what a relief this is to those responsible for clothing the large families of children in the different homes can be imagined. Besides these garments for India, an immense amount of plain and fancy needlework is done to supply the Sales of Work which, when energetically organized, often bring in quite large sums. Every year also a great deal of beautiful church needlework is sent out from that department. Other gifts in kind, too numerous to mention, are given annually through the Association.

Part of its work also is to arrange for sermons and meetings, by means of which preachers and speakers may awaken interest in the Mission. The magic lantern and Indian tableaux are sometimes brought into requisition on such occasions. The Annual Festival is always held in London on the Tuesday before Whit Sunday, when there is a Solemn Celebration of the Holy Eucharist at S. Matthew's, Westminster, and a special preacher. The Annual Meeting follows in the afternoon at the Church House. It would be difficult to say how many times Bishop Mylne has presided over this meeting.

One prominent work of the Association has always been to organize the adoption of children in the Poona Homes by people who make themselves responsible for a sum sufficient to cover the annual cost of the educa-

tion and support of a child. But for that, it would have been quite impossible to carry out the beneficent work of gathering these homeless children out of the heathen world on the scale which other people's charity has made possible. Theoretically, no doubt, the right ideal is to give a certain sum of money to missions, unfettered by conditions as to how it is to be expended. But practically the personal element must come in, and perhaps it is well that it should do so. The link of sympathy and prayer between the patron in England and the child in India may be of untold value to both.

Father Benson, in a letter which prefaces the Report for 1899, speaks eloquently of "the pleasure of saving a child from Hindu misery, and training it up as a child of God for the glory of heaven. No house throughout the wealthy mansions of the West End ought to be without a child for whom it is responsible in India. Parents often squander during the year on their children's toys as much as would train a Hindu child—aye! several Hindu children—to know the joy of Christian life on earth. If anyone mourns the loss of a child, what a consolation the aching heart ought to feel in taking up a child far away, and having it trained for God. The void will be filled with a new interest, and the brightness of Christian childhood will shine back from India to England with the joyous glow of Divine Benediction."

It is satisfactory to note that in the first list of patronized children which appears in the report for 1884, and which has been an ever-lengthening feature in all subsequent reports, of the first four names on the list—the first, Samuel Townsend, is the very er of the

Church of the Holy Name, and in spite of having only one arm does his work with much dexterity. Of the second nothing is known. The third, George Campbell, is now one of the Mission Catechists; and the fourth, Francis, is foreman of the Empson Workshop.

Visitors who see the tall campanile, the big Church, and other substantial buildings, think that the Mission must necessarily be wealthy. It is true that Christian people have wonderfully responded to all real needs, and any building that was a necessity has in due course been given, sometimes by an individual, sometimes by the contributions of many. Substantial buildings are also the cheapest in the end, and happily the bounty of others has generally made it possible to build in this fashion. But for its daily wants the Mission is dependent on what people may be pleased to give from year to year. Now and then there have been times of real perplexity. One year the Fathers' side of the Mission had come literally to its last rupee, with no certain prospect of fresh supplies for some months. Yet money has always come in just in time to keep the ship afloat.

Such, in brief, is the history of the Poona City Mission, as far as the story can be put on paper at all. We could fill a volume if we were to give the histories of many of the children, and of the ways in which they have come to us; or of the curious, often pathetic and sometimes amusing incidents which happen almost daily in a Mission work so varied and so comprehensive in its character. But we leave this short history to do its own work in opening the hearts, if so it may be, of those who read it, to take their share in

helping our Blessed Lord to gather His flock out of the heathen world, and to shepherd them when gathered.

* * * *

People sometimes ask what kind of gifts, besides money, are of use in the Mission. Perhaps a few suggestions on this head may be of use.

As regards gifts for the children, from their patrons or others, it should be remembered that India is from some points of view a highly civilized country, with a good deal of native art, somewhat marred by certain incongruities and want of finish. But an Indian knows the difference between good and bad work, and has some perception of what is artistic. An Indian boy would select a knife with a single good blade, rather than a complicated knife of bad steel. Toys, old or damaged, are of no use. The only exception to this rule is in the case of cricket bats and tennis balls. The latter are invaluable in any numbers. Also all sorts of indiarubber balls. Footballs ought to be strong and good, to stand the wear and tear of a grassless playground. Drawing is now taught in most Indian schools, and boys and girls draw and paint a good deal for their own amusement. Hence all sorts of pencils, coloured chalks, and paint boxes are of great use. But here again an Indian would select one good pencil in preference to half-a-dozen bad ones. All kinds of materials—lengths of print or delaine to make jackets and skirts, with a few buttons, ribbons and lace to match—these and apparatus for needlework are welcomed by the girls. But in preference to a cheap workbox, the Indian girl would choose a pair of scissors which will really cut. Draughts and

dominoes, and games like the race game, are always in request. But complicated games, or those which require a knowledge of English, are not of much use. All musical instruments of every sort are eagerly welcomed, especially mouth organs, and the larger and more powerful they are, so much the better. Reins and whips are always useful, but they should be strong and serviceable. Woollen comforters and knitted vests and shawls are the best possible present. It would be almost impossible to send too many of any of these goods. The cold nights and mornings of the cold weather give the impression of intense cold, as compared with the heat at midday. The comforters are valued in proportion to their size and thickness. As regards vests and shawls, it should be remembered that there are some very big boys and girls to be provided for. A cricket belt is always a safe present for a boy, and the sort of belt which would please an English boy is the one which the Indian boy also will prefer. All kind of picture books, large or small, with coloured pictures are most useful. An Indian does not care much for uncoloured pictures, except in the illustrated papers. These are always of the greatest use, if posted regularly. Stray numbers of newspapers, or those quite out of date, are of little use. But stray numbers of the many illustrated magazines are looked at eagerly. Scrap books are very useful, provided they are carefully compiled, and the book itself is strong enough to stand heavy wear and tear. The pictures also ought to be gummed in securely, otherwise in the hands of Hindu boys many of the pictures will be quickly abstracted. It is no use pasting in English hymns or quotations in connection

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with religious pictures, because very few can read English. A limited number of interesting, but not too difficult, English story books are of use for the elder boys and girls who are learning English. Also an occasional new book for the library of any of the Mission houses is a refreshment. Such books need not necessarily be theological. Biographies, any books which have to do with India, accounts of Mission work in other countries, books of travel and general literature, are all of use, and second-hand ones are just as good as new ones.

It might be added that though the simple gifts for the children should be good of their kind, expensive and elaborate presents should be avoided. The only exception is that in the case of a deserving boy or girl a useful watch or clock is sometimes of great service. Also a warm English blanket would always be a great joy to whoever received it. But before giving a present of a watch the head of the Mission should be communicated with. He also, of necessity, exercises a certain discretion concerning all presents.

Money contributions in England should be sent to Mrs. Bengough, General Organizing Treasurer, Queen Anne's Mansions, S. James' Park, London, S.W. Other gifts should be sent to the Secretary, S. Mary's Home, Wantage, or to the Sister-in-Charge, S. Matthias' Mission House, Penywern Road, Earls Court, London, S.W. Help towards defraying the cost of freight is very valuable.

Contributions in India should be sent to the Rev. Father Provincial S.S.J.E. Mission House, Panch Howds, Poona; or to the Mother Provincial C.S.M.V. Convent, Panch Howds, Poona City.

APPENDIX A.

Officers and Rules of the Missionary Association.

President.

THE RIGHT REV. BISHOP MYLNE.

Warden.

THE REV. FATHER MAXWELL, SUPERIOR GENERAL OF S.S.J.E., COWLEY S. JOHN, OXFORD.

Superior.

THE REV. MOTHER GENERAL, C.S.M.V.

Patrons and Patroness.

THEIR ROYAL HIGHNESSES THE DUKE AND DUCHESS OF CONNAUGHT.
THE RIGHT REV. THE LORD BISHOP OF BOMBAY, D.D.
THE RIGHT REV. THE LORD BISHOP OF OXFORD, D.D.
THE RIGHT REV. THE LORD BISHOP OF READING, D.D.
THE RIGHT REV. THE LORD BISHOP OF SOUTHAMPTON, D.D.
THE REV. CANON NEWBOLT.

General Organising Treasurer.

MRS. BENGOUGH, Queen Anne's Mansions, S. James' Park, S.W.

(*To whom all financial communications and arrangements about New Branches and Meetings should be addressed*).

General Secretary.

MISS BENGOUGH.

For Literature, Slides, and Enquiries about Indian Children.

Needlework Secretaries.

For Fancy Needlework for Sales—

THE MISSES CHAMBRES, Carlett Cottage, Eastham, Cheshire.

For Native Garments, Work Parties—

MISS SELBY, 8, Coleherne Court, Bolton Gardens, S.W.

Church Embroidery Secretary—

Miss BRAY, Brinkley Rectory, Newmarket.

Bankers.

MESSRS. COCKS, BIDDULPH & Co., 43, Charing Cross, S.W.

Object of the Association of SS. Mary and John.

THE Object of the Association is the support and furtherance of the Mission in Poona and its neighbourhood, carried on by the Society of S. John the Evangelist, Cowley S. John, Oxford, and the Community of S. Mary the Virgin, Wantage.

Persons wishing to join the Association can have their names entered as Members or Associates by any of the Secretaries, from whom they will receive their cards.

Rules for Members.

i. To remember Foreign Missions, especially the Mission at Poona, daily in their prayers. This may be by the use of the Prayer of the Association, or by including in their intercessions "All Foreign Missions, especially the Mission at Poona."

ii. To communicate if a Priest to Celebrate—with intention for the Mission, on the Feasts of the Purification and of S. John A.P.L. (*May 6th*), or during their Octaves.

iii. To attend the Local Meetings and General Annual Meeting when possible.

iv. To give an Annual Subscription.

v. To undertake some definite work for the Mission in one or other of the following ways :—

Personal Service.

Becoming a Patron of a boy or girl at the Schools or Crèche.

Taking a Collecting Card or Box.

Working.

Writing.

Circulating information, especially by taking in and making known the Missionary Periodicals.

To encourage adults and children to join the Branches.

Rule for Associates.

To carry out any of the Rules for Members as they may be able, and to subscribe not less than 1s. a year.

APPENDIX B.

Summary of Mission Works.

S. John's Hostel.—A Boarding House for Indian Boys.
£12 a year is needed for the support of a boy who has no relations to assist him.

S. Nicolas' Industrial Home for Indian Boys.
£7 is needed for the support of a boy.

S. Pancras' Home at Yerandawana for little Indian Boys.
£6 is needed for the support of a boy.

S. Edward's Day School, for the Boys of the Mission, and for the sons of Indians in the neighbourhood.

The Epiphany Hostel.—A Boarding House for Indian Girls.
£12 is needed for the support of a girl who has no relations to assist her.

S. Gabriel's Hostel.—A Middle-class Boarding House for Indian Girls.
£7 is needed for the support of a girl.

S. Michael's Hostel.—A Boarding House and Industrial School for Indian Girls.
£6 is needed for the support of a girl.

S. Hilda's Day School, for the Girls of the Mission, and for the daughters of Indians in the neighbourhood.

S. Xavier's Village School, for Christian and Hindu Children at Yerandawana.

City Day Schools for Heathen Children.

The Normal Class.

S. Elizabeth's Crèche.—A Home for Babies and Destitute Children under six years of age.
£6 is needed for the support and care of a baby.

The Empson Workshop and Technical School of Carpentry.

S. Joseph's Hostel for Indian Apprentices.
Each Apprentice costs the Mission about £7 10s.

S. John's Hospital and Dispensary.
Each Cot costs £6.

S. John's Branch Dispensary at Yerandawana.
Subscriptions for the Dispensaries are needed.

Women's Work Room and the School of Embroidery.

Weaving School.

Evangelistic Work in the City and surrounding Districts.

Under the Management of the C.S.M.V.
(But not collected for by the Association).

The Nursing at the **Sassoon Hospital.**

S. Mary's High School in the Camp.

APPENDIX C.

Services in the Churches of the Mission.

The Church of the Holy Name, Poona.

All the Services are in Marathi, except those marked which are said in English* :—

Sundays.

6.15 a.m.	Holy Eucharist.
7.30 ,,	Holy Eucharist (Sung).
*9.0 ,,	Mattins.
10.0 ,,	Catechizing.
6.0 p.m.	Sermon and Evensong.

Saints' Days.

6.30 p.m.	First Evensong (Sung).
6.15 a.m.	Holy Eucharist.
7.30 ,,	Holy Eucharist (Sung).
*9.0 ,,	Mattins.
6.30 p.m.	Evensong (Sung on greater Feasts).

Week Days.

6.30 a.m.	Holy Eucharist.
*9.0 ,,	Mattins. Litany on Wednesday and Friday.
6.30 p.m.	Evensong (English on Monday, other days Marathi). On Monday and Saturday the hour is 7 p.m.

Sermons are preached on Sunday evening, and in special seasons on other days.

The Fathers say the Day Hours in the Chapel behind the High Altar.

S. Crispin's, Yerandawana.

Daily Holy Eucharist, Mattins and Evensong in Marathi.

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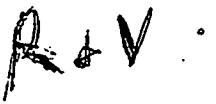

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